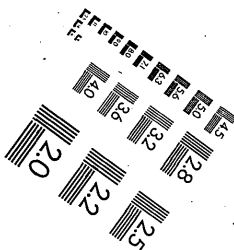


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TRIALS AND CRUCIFIXION
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The Gross Errors of Popular Teaching

IN REGARD TO

THE DATES OF THE BIRTH OF
CHRIST AND OF EVENTS CON-
NECTED WITH HIS EARLY HIS-
TORY, AND IN REGARD TO THE
DATES OF THE ARREST; THE
TRIALS; THE CRUCIFIXION; THE
BURIAL; THE RESURRECTION,
AND THE ASCENSION OF CHRIST

By CLARK BRADEN

1902
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TRUTHS DEMONSTRATED.

Jesus was born (about) August 1st, A. M. 3998, A. U. C. 748, or about six years and five months before December 25th, A. M. 4004, as assumed in popular teaching.

He was presented in the Temple about the middle of October, and taken from there to Nazareth.

The Wise Men from the far east were Israelite Rabbis from northern Persia.

They visited Jesus in Nazareth, in the spring or summer of A. M. 3999, when Jesus was about one year old.

Jesus was taken from Nazareth to Egypt, in the fall of A. M. 3999, when he was past one year old.

Herod slew the children in Bethlehem in the fall of A. M. 3999, or in the winter beginning A. M. 4000.

Herod died the last week in March, or the first week in April, A. M. 4000.

Archelaus began to reign in the summer of A. M. 4000.

Jesus was brought back to Nazareth in the fall of A. M. 4000, when he was past two years old.

Jesus visited the temple when he was 12 years old, in the spring of A. M. 4011, or A. D. 7.

Jesus was baptized late in the summer or early in the fall of A. M. 4028, or A. D. 24, when he was 30 years old.

He began his active ministry in the spring of A. M. 4029, or A. D. 25. His ministry continued, from baptism, nearly six years.

Jesus ate his last Passover Supper, Thursday night, April 7th, A. M. 4034, A. D. 30.

Jesus was arrested Sunday morning, April 10th. He had his first trial—his examination before Annas—his second trial—his examination before Caiaphas—both in the palace of the High Priest, Sunday, April 10th.

He had his third trial—his first regular trial before the Sanhedrim—in the council room of the Sanhedrim—was sentenced—Judas appeared before the Council, Monday forenoon, April 11th.

He had his fourth trial—his first trial before Pilate—in the Pretorium, Monday afternoon, April 11th.

He had his fifth trial—his trial before Herod—in Herod's palace, Tuesday forenoon, April 12th.

He had his sixth trial—his second trial before Pilate—in the Pretorium, Tuesday afternoon and night, April 12th.

He had his seventh trial—his third trial before Pilate—in the Pretorium, very early Wednesday morning, April 13th.

He was sentenced by Pilate, on the pavement,

between six and seven o'clock, Wednesday, April 13th.

He was crucified between 9 and 10 o'clock, Wednesday forenoon, April 13th.

He was put into the tomb at sunset, Wednesday, April 13th.

He arose from the tomb, Saturday at sunset, April 16th.

He ascended Thursday, May 26th.

Christmas, Good Friday and Easter are gross errors.

INTRODUCTION.

FOR more than one thousand years, the Greek Church and the Latin Church, or the Eastern Catholic Church, and the Western or Roman Catholic Church, have celebrated with commemorative observances, December 25th as "Christmas," as the anniversary of the birthday of Jesus, and what is called "Good Friday" as the anniversary of his crucifixion, and what is called "Easter Sunday" as the anniversary of his resurrection. Nearly all reformers and their adherents, nearly all Protestant denominations, and especially those called "Puritans," refused to engage in such observances, and have denounced them, declaring that Christmas is merely the Saturnalia of pagan Rome, foisted into the observances of an apostate church, and that revelry of Christmas is merely an imitation of the revelry of the pagan Saturnalia. Easter is the name of a pagan goddess, and Easter Sunday is merely a pagan festival imitated by an apostate church, and Easter eggs and other observances are merely imitations of pagan mummeries. Some have challenged the historic accuracy of the dates of these anniversaries, but generally all parties have used the dates. Since the use of "The International Sunday-school Lessons" and literature, the

observance of Christmas, Good Friday and Easter Sunday has become almost universal. This literature provides special lessons and literature for such observances, in which the dates are used as correct. In its literature and action, all Christendom seems to have acquiesced, practically, in the claim made for these dates, and to have accepted them as correct.

During the past year, A. D. 1901 has been honored in many ways as the commencement of the twentieth century of the Christian Era, December 25th, A. D. 1900, has been honored as the nineteen hundredth anniversary of the birth of Christ. And Good Friday and Easter Sunday have been honored with special services. Some have mentioned, rather casually, the fact that our common Christian Era is based on error, but no one has demonstrated the true date of the birth of Christ. Some have denied that Christ was born December 25th, but no one has demonstrated the true date of his birth. Occasionally persons object to Good Friday and Easter Sunday, but retain errors as gross as those they assail, and often rush off into other errors as gross.

From the time that the writer read the New Testament in childhood, until middle life, these matters were a source of perplexity and doubt, as they ever have been to millions, to all who have considered them thoughtfully. When he was called on about

30 years ago to meet them, in replying to the assaults of infidelity, he began a careful investigation of the entire matter, and he has reached certain conclusions in which he rejects, as false, contradictory and absurd, many things in popular teaching. His conclusions have been published, in various forms, several times, and have withstood all criticism, and the writer is satisfied that they are correct. They have been accepted by some of the most eminent Biblical scholars of the past century.

A STATEMENT OF THE CASE AND OF THE ISSUES INVOLVED.

THE writer has often wondered that Infidelity has been so blind as to overlook, as it has, a line of attack on the universally received teaching of theology, that is an utter annihilation of all claims that theology makes for the Bible, Jesus and his religion; for it annihilates all foundation on which theology bases such claims. If, as has been universally taught by theology and all churches for more than 1000 years, the New Testament teaches that Jesus was arrested, tried, crucified and put into the tomb on Friday and arose from the tomb before daylight Sunday morning, the writer has no hesitation in declaring that he has no more use for the New Testament than for the Book of Mormon, nor for Jesus than for Joe Smith. To all claims for Jesus and the Bible based on such teaching, the writer objects. You base your claims for Jesus and the Bible on this line of reasoning. The central character of the Bible is Jesus of Nazareth. The central idea of the Bible is, "Jesus of Nazareth is divine." Jesus is divine because he arose from the dead. Jesus arose from the dead, for the history of his arrest, trials, crucifixion, burial and resurrection, given by Matthew, Mark, Luke and John, is credible and true.

The Bible on which the divine Jesus placed his divine sanction is true, and contains a revelation from God, because the divine Jesus so taught. Now, I submit, this line of argument, that annihilates the entire foundation on which you base your claims, by proving that the New Testament history of the arrest, trials, crucifixion, burial and resurrection of Jesus, is as utterly unreliable, grossly contradictory, as absurdly and monstrously false, incredible and impossible, as the wildest yarns of Baron Munchausen. To the teaching in regard to these events as presented in Sunday-school literature in the preaching, teaching and literature of all Christendom, the writer urges these objections. If the writer were compelled to accept such teaching as the teaching of the Bible, he would reject the Bible, the New Testament and Jesus, for the same reasons that he rejects the Book of Mormon and Joe Smith. The statements of the Book of Mormon are incredible, impossible, contradictory and absurd, but not as much so as the statements of the New Testament, as interpreted by popular theology. The writer does not accept a statement as reasonable and true because it is in the Bible, but he accepts what is in the Bible when satisfied that it is reasonable and true. Truth for dogma, not dogma as truth. The objections he urges are:

I. The assumption that Pentecost was reckoned from the Passover. It was reckoned from the Sun-

day on which the first handful of ripe wheat was waved before the Lord. Pentecost was reckoned from a Sunday, and was always on a Sunday. Passover was always a full moon, and could fall on any day of the week.

II. When this assumption was exposed, it was assumed that Pentecost was reckoned from the Sunday of Passover week, and that the first handful of ripe wheat was waved before the Lord on the Sunday of Passover week. Such an idea is not hinted in the Bible and cannot be true, for it was rarely the case that Passover was so late in April that there would be ripe wheat on the Sunday of Passover week.

III. We are told, Mark xv: 42; Luke xxiii: 54, that Jesus was crucified on a preparation day for a Sabbath. Friday, Nisan 15, was "the First Day of Unleavened Bread," a great annual sabbath, one of the most sacred sabbaths of the Israelite religion. Saturday, Nisan 16th, was the weekly sabbath. As not a single religious act was specifically placed on the weekly sabbath, it needed no preparation day, and had none. Had preparation been necessary, it had already been made on Wednesday and Thursday, Nisan 14th, in preparing for the great annual sabbath, "The First Day of Unleavened Bread." To speak of the great annual sabbath, "The First Day of Unleavened Bread," with its great religious acts as a preparation for the weekly sabbath that

did not have a religious act specifically placed on it, that had no preparation day and needed none, is absurd.

IV. If Jesus was arrested and tried on Friday, Nisan 15th, "The First Day of Unleavened Bread," then Matthew and Mark contradict themselves and the history, when they declare, Matt. xxv: 2-5, Mark xiv: 2, that the rulers decided not to arrest Jesus on the feast day, "The First Day of Unleavened Bread," lest there be a tumult, and one of their most sacred days be profaned by a tumult.

V. We are told, John xix: 31, that the Israelites were such sticklers for their traditions, and so fearful of profaning their sabbaths, that they would not allow a criminal to hang on a cross on a sabbath. If Jesus was arrested, tried and crucified on Friday, these bigoted formalists had already desecrated Nisan 15th, "The First Day of Unleavened Bread," one of their most sacred sabbaths, in the most flagrant manner possible by the arrest, trial and crucifixion of Jesus, with extreme tumult and uproar, and were so desecrating it when they demanded that the criminals be put to death, lest the sabbath be profaned.

VI. All secular work, or anything that would desecrate "The First Day of Unleavened Bread," Nisan 15th, is most positively forbidden, Lev. xxiii: 5-8. How such a preposterous assumption was ever made as that Israelites ever desecrated one of the

most sacred sabbaths of their religion by such an act as the riotous arrest, trials and crucifixion of Jesus, is inexplicable.

VII. Mark tells us that Jesus was crucified during the third hour (xv: 25), or between 9 and 10 o'clock in the morning. John tells us (xix: 14), that Jesus was sentenced about the sixth hour, or between 12 M. and 1 P. M. If Mark tells the truth, Jesus had been on the cross three hours when John says he was sentenced. If John tells the truth, he was not sentenced until three hours after Mark says he was on the cross.

VIII. Luke tells us (xxiii: 53-56) that the women saw the body of Jesus laid in the tomb as a sabbath was beginning. They walked into the city on this sabbath, prepared materials to embalm Jesus—a lengthy work on this sabbath—and “rested on this sabbath according to law.” No pettifoggery can make such loose use of words anything but grossly contradictory.

IX. Luke tells us that the women prepared materials to embalm Jesus, and then rested over the sabbath (xxiii: 56). Mark tells us (xvi: 1) that the women rested over the sabbath, and then prepared materials to embalm Jesus.

X. If Matthew agrees with the others in declaring that Jesus arose Sunday morning, as popular teaching assumes, he contradicts himself and the history and common sense. *Opse sabbatoon*, Matt.

xxviii: 1, can have no other meaning than, "In the end of the sabbath," "At the close of the sabbath." The sabbath closed at sunset Saturday. If the next clause means "at the dawn of Sunday morning," then Matthew contradicts what he had just said, and he utters the nonsense that Jesus arose as the sun was setting Saturday evening, as the day was dawning Sunday morning—points of time that were at least ten hours apart. *Opse sabbatoon* is false, and the language is contradictory and absurd, if Jesus arose Sunday morning.

XI. When fully and correctly translated, Matthew flatly contradicts the others if they declare that Jesus arose Sunday morning. When correctly translated, Matt. xxviii: 1 reads, "In the evening of the sabbath," or, "In the end of the sabbath as the first day of the week was beginning." The sabbath closed at sunset Saturday. The first day began at sunset Saturday. Matthew declares, as plainly as it can be expressed in human speech, in each expression, "In the end of the sabbath," "As the first day of the week was beginning," a double affirmation that Jesus arose at sunset Saturday evening. If the others declare that he rose Sunday morning, this is flat contradiction.

XII. If, as all Christendom asserts, Matthew agrees with the others and declares that Jesus arose Sunday morning, and embraces in his account the same period of time that the others embrace, no

ingenuity can harmonize Matthew's account with the account of the others. Volumes have been written in attempting such reconciliation, but they are utter failures.

XIII. We are told, Matt. xxvi: 17-26; Mark xiv: 12-18; Luke xx: 7-15; John xiii: 1-4, as clearly and positively as it can be done, that Jesus ate the Passover—that the Passover was eaten before the arrest, trial and crucifixion of Jesus. John declares (xviii: 28; xix: 14) that the Passover was eaten after the arrest and trials of Jesus. No one who accepts popular teaching can reconcile these statements.

XIV. After narrating, I. The arrest, II. The march to Annas, III. The examination before Annas and the denials by Peter, IV. The march to Caiaphas, V. The long examination before Caiaphas, VI. The abuse of Jesus by the mob—events that could not have happened in less than an entire day—Luke says, (xxii: 66), "And as soon as it was day, the assembly of the elders of the people were gathered together, both the chief priests and the scribes, and they led him away into the council room. Matthew says (xxvii: 1), "Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death." Mark says (xv: 1), "And straightway in the morning the chief priests, with the elders and the scribes and the entire council, held a consultation." The idea that all that is narrated as occur-

ring between slaying the lamb at sunset Thursday evening, and the appearance of the mob in the garden, that would occupy every moment of twelve hours or more, the arrest, two marches, two long examinations and the abuse of Jesus, occurred before daylight Friday is preposterous. It was not later than early dawn when Jesus was arrested. In a few minutes' time at most, the arrest, the march to Annas, the examination before Annas, the denials by Peter—an hour intervening between the second and third, the march to Caiaphas—the long examination before Caiaphas and the abuse of Jesus by the mob, occurred. The idea is preposterous.

XV. We now call attention to one objection that, if popular teaching be correct, is sufficient to annihilate all claims made for the divinity of Jesus of Nazareth. The assumption of all Christendom that the New Testament teaches that Jesus was put into the tomb about sunset Friday evening and arose before daylight Sunday morning, arrays the history in flat contradiction of two of the clearest and most important predictions made by Jesus. If the history is correct, Jesus was mistaken or he lied. In either case he was not divine. We will elaborate the objection carefully and expose the lying that has been done in trying to explain away the only possible meaning of the plain, positive language that Jesus used in these predictions—falsification repeated numberless times for hundreds of years.

Jesus predicts, Matt. xii: 40, that he will lie in the tomb "three nights and three days," or three periods extending from sunset to sunrise, and three periods from sunrise to sunset, or 72 hours. Had the Roman guard been placed over the tomb Friday at sunset when it is assumed that Jesus was put into the tomb with the order, "Guard this tomb three nights and three days," no one will dare to deny that the time would extend until sunset Monday evening, and that they would have suffered death had they left their post one hour before that time. If "three nights and three days" meant 72 hours when addressed to the guard over the tomb, it meant 72 hours when spoken of the corpse they guarded in the tomb. No one dares to attempt to deny this.

Jesus predicted, Mark viii. 31, that he would arise from the tomb "after three days" —*meta trias heemeras*—in, or at, or after, the end of three days. Had the Roman guard been placed over the tomb at sunset Friday evening, when it is assumed that Jesus was laid in the tomb, with the order, "You must not leave your post until after three days," *meta trias heemeras*, no one will dare to deny that the time would have been 72 hours and would have extended until sunset Monday, and that had the guard left the tomb one hour before sunset Monday, they would have been put to death for deserting their post. If *meta trias heemeras* meant 72 hours when addressed to the guard over the tomb, it

meant 72 hours when spoken of the corpse in the tomb. This is so plain that it is an insult to sense to question it. The entire Christian world is a unit in asserting that the New Testament teaches that Jesus was laid in the tomb at sunset Friday evening and arose before daylight Sunday morning. Or he lay in the tomb from sunset Friday till sunrise Saturday, or one period extending from sunset to sunrise, and from sunrise till sunset Saturday, or one period extending from sunrise till sunset—from sunset Saturday until some time before dawn Sunday morning—or part of a second period extending from sunset to sunrise. He left unfilled such part of the third period of the six periods into which he divided his stay in the tomb, as was embraced in the time from his resurrection till sunrise Sunday morning, all of the fourth period, from sunrise to sunset Sunday, all of the fifth period, from sunset Sunday till sunrise Monday, and all of the sixth period, from sunrise to sunset Monday. Or he fulfilled only the first, second and part of the third of the six periods into which he divided the time he would be in the tomb, and left unfulfilled part of the third period and all of the fourth, fifth and sixth periods; fulfilled two and part of another, left unfilled three periods and part of another.

If the popular interpretation of the teaching of the New Testament is correct, one of two things is inevitable: Jesus was an ignoramus who did not

understand the only possible meaning of the plainest language in human speech and was not divine, or if he understood the only possible meaning of the language, we have a second alternative—he did not know how long he would be in the tomb, and was not divine, or, if he knew, he lied and was not divine. From this there can be no escape. Convince the writer that the popular teaching is the correct interpretation of the New Testament, and he will no more accept Jesus as divine than he will accept Joe Smith and his lying prophecies as inspired.

Again, if Jesus was put into the tomb at sunset Friday evening and arose before daylight Sunday morning, he did not arise “after, or at the end of, three days,” seventy-two hours. He arose before the expiration of the first half of the second day, and left unfulfilled more than half of the second day and all of the third. He fulfilled about 34 hours and left unfulfilled 38. The writer will now expose the falsehoods of the lying evasions, subterfuges and dodges with which theologians attempt to get out of this fatal, flat contradiction. For ages it has been asserted, times without number, that Israelites sometimes “reckoned parts of days as whole days,” as persons sometimes do now. Persons can do this only in using certain expressions; they can not in using others. So the Israelites did this in using certain expressions. They could not in using others

that always embrace entire and complete periods. And when both classes of expressions are used in regard to some event, indefinite expressions and definite expressions, the indefinite must be made to agree with the definite. In no case can the definite be made indefinite, to harmonize with all possible meanings of the indefinite. Jesus used four expressions to indicate how long he would be in the tomb—two that were indefinite, two that were definite. "In or within three days," John ii: 19. This can mean any period from one moment to 72 hours. "The third day," this can mean any period more than 24 hours and less than 72, according to the point of time in the first day, from which time is reckoned. Now, it is freely conceded that had Jesus used only these two expressions, the popular teaching could be true and parts of days reckoned as whole days. But Jesus used two other expressions as definite as can be used in human speech—expressions that always embrace complete periods of time—expressions that can never be used in such loose, indefinite meanings as the two just considered.

Meta trias heemeras, "After three days." In the Greek New Testament *meta*, followed by a period of time, occurs in the following passages: Matt. i: 12; xvii: 1; xxiv: 29; xxv: 19; xxvi: 2-32-73; xvii: 53-63; Mark i: 14; viii: 31; ix: 2; xiii: 24; xiv: 1-28-70; xvi: 12-19; Luke i: 24; ii: 46; v: 27; ix: 28; x: 1; xii: 4, 5; xv: 13; xxii: 20-58; John iii:

12-22; iv: 43; v: 1-4; vi: 1; vii: 1; xi: 7-11; xiii: 27; xix: 28-38; xx: 26; xxi: 1; Acts i: 3; v: 37; vii: 5-7; x: 37-41; xii: 4; xiii: 15-20-25; xv: 13-16-36; xviii: 1; xix: 4-21; xx: 1-6-29; xxi: 15; xxiv: 1-24; xxv: 1; xxviii: 11-13-17; Gal. 1:18; iii: 17; Thess. iii: 10; Heb. iv: 7; viii: 10; ix: 3-27; x: 15, 16-26; II. Peter i: 15; Rev. iv. i; vii: 1-9; xi: 11; xv: 5; xviii: 1; xix: 1; xx: 3—91 times. Now the writer challenges any one to *prove* that in a single instance *meta* means less than the entire period following it. Not that in some instances it *may* mean less, but to prove that it *does* mean less—that after *meta*, a part of a period, is used as a complete period.

"I will pay the note after three days." "After three days of grace he can be sued on the note." "You will be arrested after three days if you do not make the matter right." Can either of these expressions mean less than 72 hours? Can "I will arise after three days," mean less than 72 hours? It is time that this baseless falsification of the words of the Christ was abandoned.

Jesus declared also, "I will lie in the tomb three nights and three days." "Night and day" and multiples of the expression occur in the Old Testament in the following passages: Gen. i: 4-5-14-16-18; vii: 4; viii: 22; xxxi: 39, 40; Exod. x: 13; xiii. 21, 22; xxiv: 18; xxxiv: 28; xl: 38; Lev. viii: 35; Num. ix: 16-21; xi: 32; xiv: 14; Deut. i: 33; ix: 9-11-18-35; x: 10; xxviii: 66; Josh. i: 8; Judges vi:

27; I. Sam. xix: 24; xxvi: 16; xxviii: 20; xxx: 12; II. Samuel xxi: 10; I. Kings viii: 29-59; xix: 8; I. Chron. ix: 33; II. Chron. vi: 20; Neh. i: 6; iv: 9; ix: 12-19; Esth. iv: 16; Job ii: 13; Psalms i: 2; xxxii: 4; xl. 3; lv: 10; lxxiv: 16; lxxxviii: 1; xci: 5; cxxi: 6; cxxxvi: 2; Prov. viii: 16; Isaiah xxviii: 19; xxxiv. 10; xxxviii: 12; lx: 11; lxii: 6; Jer. ix: 1; xiv. 17; xvi: 13; xxxi: 35; xxxiii: 20-25; xxxvi: 30; Lam. ii: 18; Hosea iv: 5; Jonah i: 17; Zech. xiv: 7—72 times. In the New Testament, Matt. iv: 2; xii: 40; Mark iv: 27; v: 5; Luke ii: 37; v: 5; xviii: 7; Acts ix: 24; xx: 31; xxvi: 7; I. Thess. ii: 9; II. Thess. iii: 8; I. Tim. v: 5; II. Tim. i: 3; Rev. iv: 4; vii: 15; xii: 10; xiv: 11; xx: 10—19 times; in the Bible 91 times.

The writer defies any one to *prove* that in a single instance part of a day is reckoned as a complete day in these 91 uses of "day and night." He defies any one to prove that in a single instance in these 182 occurrences of these two expressions in the Bible, part of a day is reckoned as a complete day. Remember it is not the duty of the writer to prove that such is *not* the case, but it is the work of those who make such assumptions, to prove what they affirm. Until they prove it, in at least one instance, they should cease to jabber that hoary falsehood, moss-grown with tradition.

This pettifoggery assertion that Israelites ever used parts of days as complete days in the expres-

sions "three nights and three days," "after three days," is based on the falsehood that these definite expressions can be used as indefinitely as the indefinite expressions "in or within three days," "on the third day." The definite, in violation of all correct rules of interpretation, is made indefinite to harmonize with an assumed meaning of the indefinite. Common sense demands that the indefinite be made to harmonize with the definite, that we explain the indefinite by means of the definite. "In or within three days," "on the third day," can mean 72 hours, but the definite expressions "three nights and three days," "after three days," cannot have all of the meanings of those indefinite expressions.

If I say, "My son is a minor, is not of age, is in his teens," the language is indefinite. The first may mean any age under 21. The second any age between his twelfth and his nineteenth birthday, but if I say that "he is eighteen years old," "is exactly eighteen years old," the language is more definite. The first may mean any age between his nineteenth and his twentieth birthdays. The second means that it is his nineteenth birthday. I can not give to the last expression the indefiniteness of the first. I must make the first harmonize with the second, the indefinite harmonize with the definite. If we refuse to pursue the same common sense course, explaining the four expressions Jesus used, and continue to repeat the moss-grown, pettifoggy-

ing falsification of his words that "the Israelites used parts of days as complete days," in the definite expressions, "three nights and three days," and "after three days," we simply utter what the Bible does not hint, what it flatly contradicts, and we practically declare that Jesus was an ignoramus who did not know the meaning of words, or did not know how long he would be in the tomb, or if he knew both of these, he deliberately lied. In either case he was not divine. From this there can be no escape.

The writer appeals to the experience of every one who read or heard the language Jesus used in regard to the time he would lie in the tomb. Not a human being, living or dead, can say or could say that they did not understand the language to mean 72 hours—that it suggested to their mind any other meaning. And when they were told, as a matter of historic fact, that he was put into the tomb Friday at sunset and rose before daylight Sunday, it struck them as a flat contradiction of the language of Jesus. And there is not a person in the millions that have repeated, times without number, the stereotyped lie, "The Israelites were accustomed in the two expressions, 'after three days,' 'three nights and three days,' to reckon parts of days as complete days," that can give one particle of proof of it, or show how they could truthfully do so. The best they can say is, "Well, I don't understand it, but it must be

accepted as the explanation, for it is all we can do." They shut their eyes and swallow it, as the candidate for license to preach replied, when asked if he swallowed all that was in the creed: "I swallow every word of it, and wish that there were more impossibilities, contradictions and absurdities for me to swallow." *Credat Judæus Apelles non ego.*

In "The Aids to Teachers" in "The Oxford Teacher's Bible" can be found this ignoramus conglomeration of meaningless stupidity: "Our Lord's predictions of his resurrection are in accordance with the usual expressions in regard to the *civil*, not the natural day: Thus 'three days and three nights' is in Greek all one word (sic!!), which would be more correctly translated 'three civil days,' implying that each consisted of 24 hours, and that the intervening nights were included, and that he did not mean that he should lie in the tomb by day and not by night." That statement can not be rivaled for ignorance and meaningless stupidity and nonsense. No one but the writer of such stuff would ever dream of the silly error that he states. The words of our Savior render such an idiotic idea impossible. "Three days and three nights" is *not* "all one word in Greek." It is *trias heemeras kai trias nuktas*, five as separate and distinct words as can be spoken, and render an utter impossibility the idiotic error conjured into being in the brain of the writer. Such stuff is sent out in a

"Teachers' Bible" from Oxford, England, but is not more absurd and false than the statement jabbered by millions, times without number, for hundreds of years, that in the Bible in the definite expressions "after three days," "three nights and three days," parts of days are reckoned as completed days. Such a falsehood does not relieve the words of Jesus of the ignorance or falsehood that is in them, if popular teaching be true. This annihilating objection to the claim of divinity for Jesus can never be met, if popular teaching be true.

The last objection that the writer urges to the popular interpretation of the language of the Bible in regard to the arrest, trials, crucifixion and resurrection of Jesus is, if possible, more subversive of all claims of the Bible than all that have been presented. I wonder if any one who states the popular teaching in regard to the arrest, trials and crucifixion of Jesus, ever stopped and analyzed such statements, and reflected on the time given for the occurrence of such a series of events. The mere suggestion that all that is recorded of the arrest, trials and crucifixion of Jesus could have occurred in the time assigned to them in popular teaching, is an insult to common sense. It is more preposterously absurd and impossible, than the most extravagant yarns of Baron Munchausen or Joe Mullhatton.

Jesus ate the Passover Supper Thursday night. These events occurred before his arrest, and accord-

ing to popular teaching between sunset Thursday and dawn or four o'clock Friday morning. I. Lamb slain at sunset and dressed. II. Lamb cooked. III. Passover Supper with much routine and many ceremonies, rehearsal of history of the first Passover, prayers, chanting several psalms. IV. The Lord's Supper instituted. V. Washing the feet of the apostles. VI. Much talk about the desertion of Jesus by the apostles. VII. Much talk about the betrayal of Jesus by Judas. VIII. Much talk about who shall be greatest. IX. Much talk about the denials of Peter. X. The long discourses, of which we have only outlines in John xiii, xiv, xv, xvi. XI. Prayer of John xvii. XII. Hymn sung. XIII. Journey to Mount of Olives. XIV. Talks about purse, sword, etc. XV. Return to garden. XVI. Hours of talks to apostles and of prayer and agony. All this occurred between sunset Thursday and daylight Friday.

According to popular teaching, the following series of events occurred between four o'clock and ten o'clock Friday morning, or in less than six hours. I. The arrest with many incidents and much tumult. II. The march from the garden outside of the city to the palace of the High Priest in the city. III. The examination before Annas, denials by Peter. IV. March to Caiaphas. V. Examination before Caiaphas. VI. Abuse of Jesus by temple police. VII. March from palace of

High Priest to council room of Sanhedrim in temple area. VIII. Regular trial and sentence. IX. Altercation with Judas. X. Disposal of blood money. XI. March to Pilate in the Pretorium. XII. First trial before Pilate. XIII. March to palace of Herod. XIV. Trial before Herod. XV. Abuse of Jesus by Herod and his court. XVI. March back to Pilate in the Pretorium. XVII. Herod and Pilate meet and are reconciled. XVIII. Priests, rulers, people convened by Pilate. XIX. Second trial before Pilate. XX. Abuse of Jesus by soldiers. XXI. Pilate goes to Pavement to sentence Jesus. XXII. Return into court room. XXIII. Third trial of Jesus before Pilate. XXIV. Pilate sentences Jesus on Pavement. XXV. Military procession formed. XXVI. March to Calvary. XXVII. Crucifixion. All this occurred in less than six hours—less than 360 minutes. Each series of events, in 27 different and successive series of events, occurred, in less than 15 minutes—an average of less than 15 minutes to each series of the 27. That all may appreciate the utter impossibility of such a history, we analyze it carefully:

I. SERIES.

The Arrest.

Judas and the mob appear.

Matt. xxvi: 47; Mark xiv: 43; Luke xxii: 47; John xviii: 3.

Judas kisses Jesus.

Matt. xxvi: 48, 49; Mark xiv: 45; Luke xxii: 47.

Jesus rebukes Judas.

Matt. xxvi: 50; Luke xxii: 48.

Jesus rebukes the soldiers.

They fall prostrate.

John xviii: 4, 5, 6.

Jesus questions the officers.

Asks them to let the apostles go free.

John xviii: 7, 8.

The apostles propose resistance.

Peter cuts off the ear of Malchus.

Matt. xxvi: 5; Mark xiv: 47; Luke xxii: 49, 50;
John xviii: 10.

Jesus rebukes Peter—

And the apostles.

Matt. xxvi: 52, 53, 54; Luke xxii: 51; John xviii:

11.

Jesus heals the ear of Malchus.

Luke xxii: 51.

Jesus upbraids the mob.

Matt. xxvi: 55, 56; Mark xiv: 48, 49; Luke xxii:
52, 53.

Jesus is seized and bound.

Matt. xxvi: 50; Mark xiv: 46; John xviii: 12.

The apostles forsake Jesus.

Matt xxvi: 56; Mark xiv: 50.

Tumult over the young man.

Mark xiv: 51, 52.

All of these events, and others not recorded—all this tumult and commotion in less than fifteen minutes. It is not only improbable, but impossible.

Who said?

II. SERIES.

First March.

March from the garden, outside of the city, to the palace of the High Priest in the city.

Matt. xxvi: 57, 58; Mark xiv: 54, 53; Luke xxii: 54; John xviii: 13, 14, 15.

III. SERIES.

First Trial.

Jesus is examined by Annas.

John xviii: 19-24.

Denials by Peter.

A fire is made in the open court around which the palace was built. John goes out and brings Peter in to the fire.

John xviii: 15, 16.

First denial by Peter.

Matt. xxvi: 69, 70; Mark xiv: 66, 67, 68; Luke xxii: 55, 56, 57; John xviii: 16, 17.

Peter's second denial.

Matt. xxvi: 71, 72; Mark xiv: 69, 70; Luke xxii: 58; John xviii: 25.

Peter's third denial.

Matt. xxvi: 73-75; Mark xiv: 70-72; Luke xxii: 59-62; John xviii: 24.

IV. SERIES.

Second March.

Jesus is taken from Annas to Caiaphas.

Matt. xxv: 57; Mark xiv: 53; Luke xxii: 54; John xviii: 24.

As he was passing through the open court or yard, he heard Peter's last denial.

Luke xxii: 61.

V. SERIES.

Second Trial.

The Sanhedrin, seventy men who live in and around Jerusalem, had been convened. Jesus has his examination before Caiaphas. Much time is spent in hunting for witnesses. Many persons are examined.

Matt. xxvi: 59; Mark xiv: 56.

Many witnesses testify many things.

Matt. xxvi: 60; Mark xiv: 56.

Two testify to a declaration of Jesus.

Matt. xxvi: 61; Mark xiv: 56.

The High Priest subjects Jesus to a long examination. Jesus does not answer.

Matt. xxvi: 62, 63; Mark xiv: 60, 61.

The High Priest puts Jesus under oath, and demands an answer to the question, "Art thou the

Messiah?" Jesus answers that he is.

Matt. xxvi: 63, 64; Mark xiv: 61, 62.

The High Priest rends his clothes. Denounces Jesus for blasphemy. The Sanhedrin assents.

Matt. xxvi: 65, 66; Mark xiv: 63, 64.

This long examination—several series of events, each requiring time—all occurred in less than fifteen minutes.

VI. SERIES.

First Abuse of Jesus.

After the trial there was much abuse of Jesus by the mob. All in less than fifteen minutes.

Matt. xxvi: 67, 68; Mark xiv: 65; Luke xxii: 63, 64.

VII. SERIES.

Third March.

Jesus is taken from the palace of the High Priest, where he had been examined by Annas and Caia-phas, to the council room in the Temple area.

Matt. xxvii: 1; Mark xv: 1; Luke xxii: 66.

VIII. SERIES.

Third Trial.

Jesus had his first regular trial before the Sanhedrin. It was always conducted with much routine and formality.

Matt. xxvii: 1; Mark xv: 1; Luke xxii: 66.

He was examined by the elders, chief priests and scribes. They demanded of him, "Art thou the Son of God?" He answered that he was. "Art thou the Messiah?" He answered that he was. By ballot the Sanhedrin sentenced him to death. The President pronounced the sentence. All this occurred in less than fifteen minutes. The opening formalities required more time than that.

IX. SERIES.

Altercation With Judas.

When Judas, who was present, heard the sentence, he protested. Had an altercation with the Sanhedrin. Threw the blood money on the floor of the council room and left.

Matt. xxvii: 3, 4, 5.

X. SERIES.

Disposal of Blood Money.

After Judas left, the council deliberated on what should be done with the blood money. They decided what to do with it. Both these series in less than fifteen minutes.

Matt. xxvii. 6, 7, 8, 9, 10.

XI. SERIES.

Fourth March.

As Israelites could not inflict the death penalty until it had been approved by the Roman Procurator,

the Sanhedrin took Jesus from the council room in the Temple area, to the Pretorium, the palace of Pontius Pilate, the Roman Procurator, to have Pilate confirm their sentence.

Matt. xxvii: 2; Mark xv: 1; Luke xxiii: 1; John xviii: 28.

XII. SERIES.

Fourth Trial.

Jesus had his fourth trial—his first trial before Pilate. Pilate demanded from the accusers of Jesus a statement of the causes for which they had sentenced Jesus to death. They gave it, and demanded a confirmation of their sentence. As it was an offense under Israelite law, and no offense under Roman law, Pilate ordered the Israelites to depart with Jesus and dispose of him under their own law. They reminded Pilate that they could not inflict death unless he approved it.

John xviii: 29-32.

Then to bring Jesus under condemnation of Roman law, they dropped the charge under which they had sentenced him, and charged him with treason against the Roman government.

Luke xxiii: 2.

Pilate questioned Jesus, "Did he claim to be a king?"

Matt. xxvii: 11; Mark xv: 2; Luke xxiii: 2; John xviii: 33.

Jesus asked Pilate a question.

John xviii: 34, 35.

Jesus answered Pilate's question. He is a King, but his kingdom is not of this world.

Matt. xxvii: 11; Mark xv: 2; Luke xxiii: 3; John xviii: 37.

Pilate acquits Jesus on the charge of treason.

Luke xxiii: 4; John xviii: 38.

The Israelites accuse Jesus of many things.

Matt. xxvii: 12; Mark xv: 3.

Jesus makes no defense. Pilate demands why he made no defense.

Matt. xxvii: 12, 13; Mark xv: 3, 4.

Jesus remains silent. Pilate is astonished at his silence.

Matt. xxvii: 14; Mark xv: 5.

The Israelites accuse Jesus of being a disturber of the peace in Galilee, from whence he came, and in Jerusalem.

Luke xxiii: 5.

Learning from this that Jesus lived in Galilee, in Herod's jurisdiction, Pilate sent Jesus from the Pretorium to Herod's palace. This long trial is less than fifteen minutes.

Luke xxiii: 6, 7.

XIII. SERIES.

Fifth March.

Jesus is taken from the Pretorium to the palace of Herod.

Luke xxiii: 8.

XIV. SERIES.

Fifth Trial.

Jesus is tried by Herod. The chief priests make many accusations. Herod asks Jesus many questions. Jesus makes no answer to the accusations of the priests or to the questions of Herod. All of this in less than fifteen minutes.

Luke xxiii: 9, 10.

XV. SERIES.

Second Abuse of Jesus.

Herod and his court array Jesus in mock royal apparel and pay mock homage to him.

Luke xxiii: 11.

XVI. SERIES.

Sixth March.

Jesus is taken from the palace of Herod back to the Pretorium, to Pilate.

Luke xxiii: 11.

XVII. SERIES.

Herod and Pilate meet and are reconciled.

Luke xxiii: 12.

XVIII. SERIES.

Convening Court.

Pilate summons rulers, chief priests and people, the accusers of Jesus.

Luke xxiii: 13.

XIX. SERIES.

Sixth Trial.

Pilate announces to the accusers of Jesus that both Herod and himself had acquitted Jesus. He proposes to scourge him and let him go.

Luke xxiii: 14, 15, 16.

The accusers of Jesus refuse to accept this. Then Pilate tries to release Jesus as the one pardoned during the Passover feasts.

Matt. xxvii: 15-18; Mark xv: 6-10; Luke xxiii: 17; John xviii: 33.

Tutored by the priests, the mob reject Jesus and demand Barabbas. They do this with tumult and uproar.

Matt. xxvii: 20, 21; Mark xv: 11; Luke xxiii: 25.
Pilate releases Barabbas.

Matt. xxvii: 26; Mark xv: 15; Luke xxiii: 25.
Pilate again acquits Jesus and washes his hands.
Matt. xxvii: 24; Luke xxiii: 22.

The accusers of Jesus invoke on themselves and their posterity the guilt and consequences of the death of Jesus.

Matt. xxvii: 25.

Pilate consents to sentence Jesus to death, and turns him over to his soldiers. All this in less than fifteen minutes.

Matt. xxvii: 26; Mark xv: 15; Luke xxiii: 24, 25;
John xix: 1.

XX. SERIES.

Third Abuse of Jesus.

The soldiers take Jesus into the guard room, strip him, scourge him, put a purple robe on him, a reed in his hand, plait a crown of thorns, put it on him, beat him, spit on him. In less than fifteen minutes.

Matt. xxvii: 27-30; Mark xv: 16-19; John xix: 2, 3.

XXI. SERIES.

Pilate About to Sentence Jesus.

Pilate goes out of the palace and ascends the tribunal on the Pavement. As he is about to send for Jesus to sentence him, he receives a warning from his wife.

Matt. xxvii: 19.

Alarmed, Pilate goes back into the court room and summons Jesus before him and his accusers. Jesus is brought from the guard room robed in purple and crowned with thorns.

John xix: 4, 5.

XXII. SERIES.

Seventh Trial.

Pilate again acquits Jesus and demands that the Israelites dispose of him themselves.

John xix: 4, 5, 6.

The Israelites accuse Jesus of blasphemy in claiming to be divine. Alarmed at the thought that

Jesus might be a divinity, Pilate examines Jesus in private carefully.

John xix: 8-11.

Still more alarmed, Pilate tries to release Jesus. Then the Israelites accuse Jesus of treason, and threaten to accuse Pilate before Cæsar.

John xix: 16.

XXIII. SERIES.

Sentence of Jesus.

Pilate leaves the court room in the Pretorium, goes out and ascends the tribunal on the Pavement with Jesus and his accusers before him. He makes another effort to save Jesus. With threats the Israelites clamor for sentence. Pilate abandons his efforts and sentences Jesus. All in fifteen minutes.

John xix: 16.

XXIV. SERIES.

Seventh March.

The soldiers strip Jesus of his mock royal apparel. He puts on his own garments.

Matt. xxvii: 31; Mark xv: 20.

A procession is formed. Military guard. The condemned bearing their crosses. The march—a slow march to Calvary—outside of the city.

Matt. xxvii: 31; Mark xv: 21; Luke xxiii: 20.

Jesus gives out and Simon is compelled to bear his cross.

Matt. xxvii: 32; Mark xv: 21; Luke xxiii: 26.

Jesus addresses the women.

Luke xxiii: 27-31.

The procession reaches Calvary.

Matt. xxvii: 33; Mark xv: 22; Luke xxiii: 33;

John xix: 17.

XXV. SERIES.

The Crucifixion.

Sour wine is offered Jesus. He refuses.

Matt. xxvii: 34; Mark xv: 23.

Jesus is stripped. Nailed to the cross. The cross is put in its place.

All in fifteen minutes.

Now we are asked to believe that these twenty-five series of events, successive and distinct, seven marches between trials, seven trials before three different national tribunals in four different places, three different scenes of abuse, the altercation with Judas, the disposal of the blood money, the meeting and reconciliation of Herod and Pilate, the convening of the courts, summoning of accusers, long search for witnesses, seven trials and two passings of sentence, with all the formality and punctilio of such courts, with many incidents not narrated, for the record is fragmentary, all occurred in less than six hours!

Omnipotence could not have crowded such events into such a period, much less a great mob, with con-

fusion, tumult and uproar, and the delays such a mob would cause and the formalities of Roman and Oriental courts. One who can swallow such an idea needs no further certificate of fitness for admission to a lunatic asylum or a home for the feeble minded. Basing the divinity of Jesus on such a basis is a greater folly than basing it on the yarns of Munchausen.

The writer will prove that the popular interpretation of the record of the arrest, trials, crucifixion and resurrection, is utterly and entirely incorrect in every date, except the claim that Jesus ate the Passover Supper Thursday, April 7th, A. D. 30, and wrong in the order of events in many instances. He expects to give a rational, common sense chronology of the events, and to prove that Jesus fulfilled his predictions that he would be in the tomb three nights and three days, and arise after three days. And to demonstrate that the true chronology makes the history rational and consistent, removing all seeming contradictions, and establishes perfect harmony between each and every statement in the four histories.

POPULAR CHRONOLOGY OF THE ARREST, THE TRIALS, THE CRUCIFIXION AND THE RESURRECTION OF JESUS THE CHRIST.

Hour of the Day.	Day of the Week. Month. Israelite Time. Day and Night.	Hour of the Day.	Day of the Week. Month. Modern Time.	
7	Fifth Day, Nisan 14, Passover Day.	1 P.M.	Thursday, April 7.	
8		2		Preparation for Passover Supper
9		3		
10		4		Leaven removed and other preparation.
11	Sixth Day, Nisan 15, First Day of Unleavened Bread.	5	Friday, April 8.	Passover Lamb taken to the gate.
12		6		Slain at sunset, between two evenings, as Nisan 14 closed and 15 began.
1		7		(I.) Lamb dressed; (II.) Cooked; (III.) Passover Supper prepared; (IV.) Eaten with much ceremony; (V.) Jesus foretells that one of the apostles will betray him; (VI.) Much talk over it; (VII.) Jesus designates the traitor; (VIII.) Jesus foretells that the apostles will desert him, and Peter's denial; (IX.) Controversy in regard to who shall be greatest; (X.) Jesus washes the apostles' feet; (XI.) Long discourses of John xiii: xiv: xv: xvi: (XII.) Prayer of John xvii; (XIII.) Jesus institutes the Lord's Supper; (XIV.) Hymn sung; (XV.) Journey to Mt. Olives; (XVI.) Conversation there; (XVII.) Return to Gethsemane; (XVIII.) Hours of agony and prayer; (XIX.) Ministry of angels. Did all these series of events occur between sunset and 4 A. M., or in less than ten hours?
2		8		
3		9		
4		10		
5		11		
6		12		
7		1 A.M.		
8		2		
9		3		
10		4		

POPULAR CHRONOLOGY.—Continued.

ISRAELITE ERA.				CHRISTIAN ERA.			
Hour of Day.	Day of Week.	A. M. 4034.	Night and Day.	Hour of Day.	Day of Week.	A. D. 30	
10	Sixth Day.	Nisan 15.		4	Thursday.	April 8.	I. Mob appears in garden; II. Jesus is arrested with many incidents and much tumult; III. March to Annas; IV. Examination before Annas, Denials of Peter, Several hours' time.
11				5			V. March to Caiaphas; VI. Long examination before Caiaphas; VII. Abuse by Temple Police; VIII. March to court room of Sanhedrim; IX. First regular trial before Sanhedrim, with much routine; X. Sentence with much ceremony; XI. Altercation with Judas; XII. Consultation over blood money.
12				6			XIII. Disposal of blood money; XIV. March to Pilate in Prætorium; XV. First trial before Pilate; XVI. Pilate decides to send Jesus to Herod; XVII. March to Herod; XVIII. Trial before Herod.
2				7			XIX. Abuse by Herod; XX. March back to Pilate; XXI. Herod and Pilate meet; XXII. Are reconciled; XXIII. Accusers summoned; XXIV. Second trial before Pilate, A long tumultuous trial; XXV. Abuse of Jesus by soldiers; XXVI. Pilate ascends tribunal to sentence Jesus; XXVII. Is warned by his wife.
3				8			XXVIII. Returns to court room, Third trial of Jesus before Pilate; XXIX. Pilate ascends tribunal, sentences Jesus; XXX. Military procession is formed; XXXI. March to Calvary.
4				9			XXXII. Crucifixion Thirty-two different series of consecutive events in less than six hours!! About ten minutes to each series.

POPULAR CHRONOLOGY.—Concluded.

ISRAELITE ERA.				CHRISTIAN ERA.		
Hour of Day.	Day of Week.	A. M. 4034. Day and Night.	Hour of Day.	Day of Week.	A. D. 30	
1	Seventh Day.	Nisan 16.	7	Friday.	April 8.	Jesus put in tomb in beginning of the Sabbath.
2			8			
3			9			
4			10			Jesus lay in the tomb—
5			11			
6			12			
7			1 A.M.			One Night—
8			2			
9			3			
10			4			
11			5			
12			6			
1	First Day.	Nisan 17.	7	Saturday.	April 9.	One Day—
2			8			
3			9			
4			10			
5			11			
6			12			
7			1 P.M.			
8			2			
9			3			
10			4			
11			5			
12			6			
1	First Day.	Nisan 17.	7	Sunday.	April 10.	Part of the Second Night— Or less than 34 hours.
2			8			
3			9			
4			10			
5			11			
6			12			
7			1 A.M.			
8			2			Jesus arose from the tomb before daybreak on the First Day of the Week.
9			3			
10			4			

A SERIES OF MUCH NEEDED OLD TESTAMENT LESSONS.

To prepare the way for a correct understanding of the dates and order of events during the last two months of the earthly career of Jesus, we will expose and set to one side errors in popular teaching, and establish the real teaching of the Bible. We must understand clearly, and always keep in mind, the teaching of the Bible in regard to certain matters. When did the Israelite calendar day begin? When did the Israelite ecclesiastical months begin? When did the Israelite ecclesiastical year begin? How were the dates of the great religious feasts and observances of Israel determined? How were the dates of the various sabbaths observed by Israel determined? What is the meaning of *sabbath*? How many and what were they? All this is necessary, that we may not mistake one day for another.

WHEN DID THE ISRAELITE CALENDAR DAY BEGIN?

Unless the reader of the Bible clearly understands this and always keeps it in mind in reading the Bible, he will frequently fall into error. An English calendar day begins at midnight and closes at the next midnight. The Israelite calendar day begun

at sunset and closed at the next sunset. In the record of creation, beginning Gen. i: 1 and closing Gen. ii: 4, *day* is used in four different senses. Gen. ii: 4, "In the day in which God created the heavens and the earth." Day means the entire period of creation, and includes the seven periods into which the record divides the time of creation. Gen. ii: 2, 3. The seventh day includes all time that has elapsed since, and will follow the cessation of creation. We are now living in that seventh day or period. As the word day is used in the other six periods in the same sense as in regard to the seventh, the seven days of creation were seven periods; Gen. v: 8; xiii: 19; xxiii: 31 and ii: 2, 3. Gen. i: 5. Day means the period of light, the daylight period of each 24 hours. Day also means a calendar day of 24 hours. Now when did the calendar day of 24 hours commence?

In Genesis i. the writer always begins the calendar day with the evening. "Evening and morning were a day." Israelite feasts and fast days were always placed on calendar days, and like our Fourth of July began and closed with the calendar day. Lev. xxiii: 32, "From evening to evening shall ye celebrate your sabbath." The day of the month and the sabbath began at sunset and closed at sunset. Luke xxiii: 54, "The day (of the crucifixion) was a preparation (day), and a sabbath was beginning." Jesus was put into the tomb at sunset, and

one day, the day of preparation, was closing, and a sabbath was beginning. When Matt. xxviii: 1 is properly translated it reads: "In the evening of the sabbath, as the first day of the week was beginning." Jesus arose Saturday evening as the sabbath was closing and the first day of the week was beginning. Nothing could be more certain and plainer than the fact that the Israelite calendar day began at sunset and closed at the next sunset.

This explains "between two evenings" the literal translation of Ex. xii: 6; Num. ix: 3; Deut. xvi: 4-6. The Israelites used evening in two meanings. I. The solar evening which began before sunset and closed after sunset. II. The calendar evening, which began with the solar evening and closed with the calendar day, at sunset, when the calendar day closed. Then another calendar evening began and closed with the solar evening. Each day had two calendar evenings. The first began with the day, at sunset, and closed with the solar evening, and it ended with another calendar evening, which began with the solar evening and closed at sunset. Each solar evening embraced two calendar evenings. One began with the solar evening and closed at sunset. The other began at sunset and closed with the solar evening. The passover lamb was slain at sunset between two calendar evenings, between the calendar evening ending Nisan 14th, called Passover day, and the calendar evening

that began Nisan 15th, the first day of unleavened bread.

In Matt. xiv: 15, evening means the solar evening. But in verse 23, evening means the calendar evening that began at sunset. This explains the seeming contradiction between verse 15 and verse 23.

WHEN DID THE MONTH NISAN, AND THE ISRAELITE ECCLESIASTICAL YEAR BEGIN?

In Exodus xii. we are told that the first month of the year, and the year began with the Exodus from Egypt. At that time Israelite months were lunar months, and the word moon and month were interchangeable, if not identical. Israelite months began with the new moon, and closed with the last quarter of the moon. The Israelites left Egypt just after the Vernal Equinox, which is always March 21st. The Passover that year and during all subsequent, was the full moon after the Vernal Equinox. From that time the first month of the ecclesiastical year and the ecclesiastical year, began with the new moon, that nearest to the Vernal Equinox. As the full moon following the Vernal Equinox could vary from March 22d to April 18th, Passover could fall on any day from March 22d to April 18th. This explains why Good Friday and Easter Sunday vary. They are determined by the full moon that follows Vernal Equinox, March 21st.

WHEN DID THE ISRAELITE ECCLESIASTICAL MONTH BEGIN?

In all early dialects, the name by which the moon was called was used as the name of the period English people call *month*, a term that is itself derived from moon, and the month began with the new moon and closed with the last quarter of the moon. Such was the case in Israel, when Moses gave his law to Israel. Each month began with a new moon, and closed with the last quarter of the moon. Weeks were identical with the quarters of the moon, and hence each week contained seven days. This gave to the week its number of days. The seventh day of each week was merely the last day of a quarter of the moon, as the first day of the week was the first day of a quarter of the moon, and no more significance attached to one than to the other, until, as recorded in Exodus xvi., God made the seventh day a cessation from all activities, because Israelite bondage in Egypt ceased.

Passover Day, Nisan 14th, The First Day of Unleavened Bread, Nisan 15th, The Last Day of Unleavened Bread, Nisan 21st, The Blowing of Trumpets, Tisri 1st, The Day of Atonement, Tisri 10th, The First Day of Booths, Tisri 15th, The Last Day of Booths, Tisri 21st, varied with the relation of the first full moon after the Vernal Equinox to the Equinox. They were nearly a month later some years than on other years. The first day of the year varied

with the relation of the Passover to the Vernal Equinox, and other feast days varied with it.

As Israelite lunar months did not coincide in closing with the solar year, determined by the apparent motion of the sun, Israelites inserted intercalary months. But finally the variations in the beginning of the year, and the discrepancies between the lunar and the solar year, caused them to adopt a civil year for all dates except the dates of their great religious observances. These were determined each by the relation of the new moon nearest to the Vernal Equinox to the Equinox and the phases of the moon in the month in which they occurred. Passover Day, The First Day of Unleavened Bread, The Last Day of Unleavened Bread, The Blowing of Trumpets, The Day of Atonement, The First Day of Booths, The Last Day of Booths, were always a certain number of days from a new moon, and varied with the new moon. These facts explain the variations in Easter, Good Friday and other ecclesiastical dates that are determined in the same way.

DATE OF WAVING OF THE FIRST SHEAF, AND OF PENTECOST.

These were two annual religious observances that were not placed on a day of the month—the day of waving the first sheaf and the day of Pentecost. These days were determined by and varied with the harvest, and were early or late as the harvest was

early or late. In Ex. xxii: 29; xxiii: 16-19; xxxiv: 22-26; Lev. ii: 12-16; xxiii: 9-21; Num. xv: 17-21; xviii: 12, 13; xxviii: 26-31; Deut. xvi: 9-12; xxvi: 1-11, the reader will learn, I. The first product of the womb—if a male—and the first product of the earth—soil, were sacred to the Lord, were offered to him. II. That the first fruits of the soil must be ripe. Ex. xxiii: 29; Num. xviii: 13. III. An omer or handful of first fruits was offered to the Lord by waving. IV. That the handful that was waved before the Lord was grain harvested with a sickle. Deut. xvi: 9. V. That the handful of ripe grain waved before the Lord was ripe wheat. Ex. xxxiv: 22. As only ripe grain, harvested with the sickle, is specifically mentioned in connection with the day of waving first fruits before the Lord, we are limited to ripe grain as the first fruits waved before the Lord on that day. And as only ripe wheat is specifically mentioned as the ripe grain that was waved on that day, we are limited to ripe wheat as the ripe grain, the handful of first fruits that was waved before the Lord. VI. This handful of ripe wheat was waved before the Lord on a First Day of the week, on a Sunday. Lev. xxiii: 11. The day of waving first fruits was the first First Day or Sunday on which a handful of ripe wheat could be obtained to wave before the Lord. Or definitely, it was the first First Day or Sunday of the wheat harvest. It varied with the season, and

was early or late as the Israelite wheat harvest was early or late. Pentecost was reckoned from the Sunday or First Day of waving ripe wheat before the Lord. It was fifty days from that Sunday, and was itself always on a Sunday or First Day. Lev. xxiii: 15. It also varied with the season, and was early or late as the Israelite wheat harvest was early or late. As the day of waving ripe wheat was the beginning of the harvest, so Pentecost was a harvest home at the close of the harvest.

In flat contradiction of these clear declarations of the Bible, religious, theological and Sunday-school literature assert that the day of Pentecost was reckoned from the Passover, and was fifty days from the Passover. This is utterly impossible, for Passover was always on a full moon and fell on any day of the week, and Pentecost was always on Sunday. When this error is exposed, it is assumed that Pentecost was reckoned from the Sunday of Passover week, which it is assumed was the day of waving first fruits. This is impossible, for it was rarely the case that Passover week was so late in April and the harvest so early, that there could be ripe wheat to wave on the Sunday of Passover week. Theologians and commentators have assumed that there is such relation between Lev. xxiii: 4-8, the law of the Passover, and verses 9 to 12, the law of waving first fruits and the Pentecost; that it is evident that Sunday of Passover week was the Sunday of waving

first fruits. There is no connection in thought, or relation in ideas. The idea of the Passover is historic, memorial, and it is placed on a day of a month by that memorial idea. The idea in verses 9 to 21 is harvest. Waving first fruits began the harvest, and Pentecost ended it. Waving first fruits was a thank offering and a consecration to the harvest. Pentecost was a harvest home, a thanksgiving. There is no relation or connection of thought.

It is assumed that bread is so spoken of in both cases as to prove that the bread is the same, and the Sunday of Passover week was the day of waving first fruits. The bread in the Passover law was unleavened bread. The bread in the law in regard to the harvest was bread from the new wheat of the harvest. After ordaining a consecration of the harvest by waving before the Lord the first handful of ripe wheat that could be waved before the Lord on a First Day, as harvest was beginning, the law forbids the Israelites to eat any of this new wheat, either as bread or as parched wheat, or even as green grain, before they have made the offering commanded, in waving ripe wheat before the Lord.

In the many references to the Passover, there is not a reference to the Sunday of waving ripe wheat, which is unreasonable if the Sunday of Passover week was the day of waving ripe wheat. Nor to Pentecost, which is unreasonable, if Pentecost was reckoned from any day in Passover week. In the

mention of the Sunday of waving ripe wheat, there is no reference to Passover, which is unreasonable, if it was a day of Passover week. In all mentions of Pentecost, there is not a reference to Passover week, which is unreasonable, if Pentecost was reckoned from a day in Passover week.

The Israelite ecclesiastical year began with the new moon nearest the vernal equinox. Passover began with the full moon, the fourteenth day of that month. It could be as early as the second week in March and as late as the third week in April. The idea that the first Sunday in the wheat harvest would always coincide with the April full moon and always vary with it, is one that no one but a commentator could evolve. The harvest in Palestine usually begins in May, and is sometimes as late as the latter part of May. The day of waving the handful of ripe wheat was usually in May. Rarely was it as early as the third week in April, and still more rarely was the full moon in April as late as the third week, when the harvest was that early. It is impossible and grossly absurd to make any day in Passover week the uniform day for waving the handful of ripe wheat.

Now will those who undertake to teach the Bible to people, learn its teaching in regard to Pentecost and the day of waving the omer of ripe wheat, and cease the falsehood that Pentecost was reckoned from any day in Passover week, or had any connec-

tion with the Passover. Rarely was it ever the case that wheat harvest was so early and Passover so late, that ripe wheat could be waved on the Sunday of Passover week, and when it did occur, it was a coincidence and not a law. Unless we know when in a year it was possible to wave ripe wheat on a Sunday, we cannot tell anything about the date of the Sunday of waving ripe wheat, nor of the date of Pentecost, that was fifty days from that day. Or in plain common sense we can not tell the first day of the wheat harvest in any year, unless we know how early wheat ripened in that year. Nor when the harvest home, the feast at the close of harvest, occurred, unless we know when harvest ended that year. We know neither of these facts in regard to the harvest in the year in which Jesus was crucified, and we do not know the date of Pentecost that year. We cannot learn from the Passover of that year, for that was determined by the first full moon after the vernal equinox, and the day of waving ripe wheat and Pentecost were determined by the time of the harvest. There was absolutely not the slightest connection between them. That theological fiction should be abandoned.

PASSOVER DAY, PASSOVER SUPPER, PASSOVER FEASTS, PASSOVER WEEK.

There is much error and confusion in regard to the terms and dates used in regard to the Passover

and unleavened bread. If the reader will read carefully Ex. xii: 3, 14, 21, 27; Lev. xxiii: 5; Num. ix: 1-15; xxviii: 15; Deut. xvi: 1-6, he will learn all that the law says about Nisan 14th, Passover day, the day of preparation for the week of unleavened bread, Passover week, and preparation day for the first day of unleavened bread, the Passover Supper, the first feast of Passover week.

If he will read carefully Ex. xii: 14, 16, 20; xiii: 6, 10; xxiii: 15; xxxiv: 14; Lev. xxiii: 6, 7; Num. ix: 11; xxviii: 17, 18; Deut. xvi: 1, 6, he will read all that the law says about the first day of unleavened bread, Nisan 15th, the Passover Supper, the first feast of the week of unleavened bread, the first feast of Passover week, the first annual sabbath of Passover week.

If he will read Ex. xii: 16; xiii: 6; Lev. xxiii: 8; Num. xxviii: 25; Deut. xvi: 8, he will read all that the law says about the last day of unleavened bread, the last feast of the week of unleavened bread, the last feast, the last sabbath of Passover week. These Scriptures teach positively

I. Unleavened bread was eaten seven days. Ex. xii: 15, 19; xiii: 6; xxiii: 15; xxxiv: 18; Lev. xxxiii: 6; Num. xxviii: 17; Deut. xvi: 4.

II. Nisan 15th was the first day of unleavened bread. The first unleavened bread that was eaten during the week of unleavened bread was eaten

Nisan 15th, and not until Nisan 15th. Lev. xxiii: 6; Num. xxviii: 17.

III. Nisan 21st was the last day of unleavened bread, the last feast, the great feast, the culminating feast of the week of unleavened bread—Passover week, the last sabbath of Passover week. Ex. xii: 18; Lev. xxiii: 8; Num. xxviii: 25; Deut. xvi: 4.

IV. Nisan 14, called "Passover day," Ex. xii: 6; Lev. xxiii: 5; Num. ix: 3, 5; xviii: 15, was the day of preparation for the week of unleavened bread, Passover week, the first day of unleavened bread, the Passover supper, the first feast of the Passover week. Leaven was removed on that day. The Passover lamb was taken to the gate as Nisan 14 was closing. Ex. xii: 8, 19; Deut. xvi: 1, 6.

V. The Passover lamb was slain "between two evenings." Between the calendar evening that closed Nisan 14th and the calendar evening that began Nisan 15th. Exod. xii: 6; Num. ix: 3, 5.

VI. The Passover lamb was eaten with the first unleavened bread that was eaten. Ex. xii: 3, 4, 8; Deut. xvi: 2, 3, 4.

VII. Eating unleavened bread began in the solar evening that closed Nisan 14th and began Nisan 15th. In the calendar evening that commenced Nisan 15th. Ex. xii: 18; Num. ix: 3, 5.

VIII. The Passover lamb was eaten in the solar evening that closed Nisan 14th and commenced

Nisan 15th. In the calendar evening that commenced Nisan 15th. Ex. xii: 6; Num. ix: 11.

We now submit this syllogism. *Major premise.* The Passover lamb was eaten with the first unleavened bread that was eaten. Who will dare to deny it? *Minor premise.* The first unleavened bread that was eaten was eaten in the solar evening that closed Nisan 14th and began Nisan 15th. In the calendar evening that commenced Nisan 15th. Who will deny this? *Therefore* the Passover lamb was eaten in the solar evening that closed Nisan 14th and began Nisan 15th. In the calendar evening that began Nisan 15th. Who dares to deny it?

I. Some have concluded that Ex. xii: 6, 18; Num. ix: 3, 5; Josh. viii: 10, 11, teach that unleavened bread and the Passover lamb were eaten in the calendar evening that began Nisan 14th. We object. If those passages do so teach, they flatly contradict all other passages that decree when unleavened bread and the Passover lamb shall be eaten. All other passages can have but one meaning. Unleavened bread and the Passover lamb were first eaten in the calendar evening that began Nisan 15th, the *first* day of unleavened bread. II. If the lamb was slain and unleavened bread eaten in the calendar evening that began Nisan 14th, then leaven had been removed and the lamb slain in the close of Nisan 13th. The law decrees that these things must be done on Nisan 14th. Or Nisan 13th was preparation

day, instead of Nisan 14th, as the law most clearly decrees. III. If the Passover lamb was eaten with unleavened bread in the calendar evening that began Nisan 14th, then Nisan 14th was the first day of unleavened bread, instead of Nisan 15th, and the first annual sabbath in the Israelite year. The law declares repeatedly and most positively that Nisan 15th was the first day of unleavened bread and the first great annual sabbath in the Israelite year. IV. As Nisan the 21st was the last day of unleavened bread, if the Passover lamb and unleavened bread were eaten in the calendar evening that commenced Nisan 14th, then there were *eight* days of unleavened bread. The laws declare there were *seven*.

I may be asked, "How do you explain Ex. xii: 6, 18; Num. ix: 3, 5; Josh. viii: 10, 11?" The number of days in the week of unleavened bread and in the week of tabernacles were numbered in three ways: I. Six days, in which preparation day and the last day are each omitted. Deut. xvi: 8. Nisan 21st is omitted and added as an annual sabbath. II. Seven days are enumerated, the true number of days of unleavened bread. Ex. xii: 15, 19; xiii: 6; xxiii: 15; xxxiv: 18; Lev. xxiii: 6; Deut. xvi: 4. This begins with Nisan 15th, the first day of unleavened bread, and closes with the 21st, the last day of unleavened bread, and is the exact enumeration. III. Eight days are enumer-

ated. Lev. xxiii: 34, 36, 39; Num. ix: 3, 5; Josh. viii: 10, 11. In such enumeration the preparation day is included. Passover day is mentioned with the days of Passover week, just as Tisri 9th is mentioned in connection with the day of atonement. Lev. xxiii: 32. As persons think that they prove that unleavened bread and the Passover lamb were eaten Nisan 14th, we can prove that Israelites began to afflict their souls Tisri 9th, and that Tisri 9th was the day of atonement.

The errors to be discarded then are: I. Pentecost was not 50 days from Passover day, or the sabbath of Passover week. It was 50 days from the day of waving the omer of ripe wheat. The day of waving the first ripe wheat had no relation to the Passover. It was the first First Day on which ripe wheat could be waved before the Lord—the first day of the first week of Israelite harvest, and its date, with that of Pentecost, the close of the harvest, depended on whether the wheat harvest was early or late. II. The Passover lamb, unleavened bread, the Passover supper, were not eaten Nisan 14th. They were eaten the calendar evening that began Nisan 15th, the first day of unleavened bread. Nothing in the Bible is plainer than these facts. III. The Passover lamb was slain “between two evenings.” Between the calendar evening that closed Nisan 14th and the calendar evening that commenced Nisan 15th. Ex. xii: 6; Num. ix: 3, 5.

IV. The Passover lamb was eaten with the first unleavened bread that was eaten. Ex. xii: 3, 4; Deut. xvi: 2, 3, 4. V. Eating unleavened bread began in the solar evening that closed Nisan 14th and began Nisan 15th—in the calendar evening that began Nisan 15th. Ex. xxiii: 18; Num. ix: 3, 5. VI. The Passover lamb was eaten in the solar evening that closed Nisan 14th and began Nisan 15th—in the calendar evening that began Nisan 15th.

We have been careful to set to one side certain errors, because they have been much used in vain attempts to harmonize popular teaching with the language of the Bible.

DIFFERENT USES OF THE WORDS "PASSEVER," "UNLEAVENED BREAD."

In common speech, often words are loosely used. We call the evening of Dec. 24th, "Christmas Eve," although with us, Christmas does not begin until midnight, hours afterward. This is an expression retained from Israelite usage, in which the day began at sunset. In Israelite usage, Dec. 25th did begin at sunset of our Dec. 24th. We call the eight days commencing with Christmas and closing with New Year, "Christmas week," although only the first day is Christmas; and "holiday week," although only the first and last days are holidays. So we speak of

“commencement week” in college, though commencement is only one day in the week. In the same way we speak of Easter week, Good Friday week, Fourth of July week, because these days occur in the week. All understand what is meant.

As we call the evening on which we prepare for Christmas “Christmas Eve,” so Israelites spoke of Nisan 14th, the day on which they prepared for the Passover, as “Passover day.” As Christmas is really the next day after Christmas Eve, so the Passover Supper was on the next day after Passover day. Passover day, notwithstanding eating unleavened bread did not begin until Nisan 15th, is mentioned in connection with the days of unleavened bread, as on it leaven was removed and preparation was made for the days of unleavened bread. Matt. xxvi: 17; Mark xiv: 12; Luke xxiii: 7. Nisan 15th was called the first day of unleavened bread, the feast of unleavened bread, the Passover feast. And Nisan 21st was called the last day of unleavened bread, the last day of the feast of unleavened bread. Also the last day of the Passover week, the last day of the Passover feast, the last day of the Passover, the last Passover day. Just as we have to use common sense to determine what is meant in loose popular usage of Christmas Eve, holiday week, Christmas week, so we should use common sense in regard to what is meant in the Bible in loose popular use of Passover, Passover feast. Loosely speaking,

Nisan 14th, the day of preparation for the Passover, was Passover day, and in the same way the last day of the seven days of unleavened bread was a Passover day and a Passover feast, as New Year is the last holiday of Christmas week. We have been compelled to spend much time on these preliminary explanations, and to repeat the explanations to remove error and prepare the way for a correct understanding of what we have undertaken.

ISRAELITE SABBATHS AND PREPARATION DAYS.

In regard to no word in the Bible is there as much error, in teaching and belief, as *Sabbath*. In the popular usage of English speaking people, Sabbath, like Tuesday, is a proper noun, the name of a particular day of the week, and its use is restricted to designating that day of the week. Almost invariably, in reading the Bible, persons give to sabbath, when they meet the word, the same restricted meaning that it has in English usage. As the observance of the seventh day as a sabbath, a cessation, was instituted to commemorate the cessation of Egyptian bondage, Deut. v: 15, it could not have been instituted before the event it commemorated. As Moses was the writer of Genesis, its author, compiler or redactor, Gen. ii: 2, 3 was a revelation to Moses more than 3000 years after creation, and not to Adam at creation; and Genesis was written nearly

40 years after the events of Sinai. The Bible does not hint one of these assumptions of popular teaching: I. That any one before Moses knew that God had hallowed the seventh day. II. That God, at creation, hallowed the seventh day. III. That God at creation hallowed the seventh day for man's observance. IV. That God ever commanded a human being to observe the seventh day, in any way whatever, before the events recorded in Ex. xvi. V. That a single human being, in any way whatever, observed the seventh day before the events recorded in Ex. xvi. The truth is, that up to that time the seventh day was treated just like any other day. The positive declaration, Deut. v: 15, that the observance of the seventh day was instituted to commemorate the cessation of Egyptian bondage, is proof positive that it was not instituted until after the event it commemorated had occurred.

The plain, simple truth is that when Egyptian bondage ceased, God commanded the observance of one day in seven, in commemoration of such cessation; and in selecting the day that should be so used, he selected the seventh day, because he ceased creation on the seventh period of creation. But it no more follows that God selected the seventh day at creation when he ceased creating, than that he made the rainbow the token of the covenant against a deluge, the first time a rainbow was seen. As he took the rainbow, that had been an observed phe-

nomenon of nature since the sun first shone on rain, and made it a token of a covenant against a deluge, so when he instituted the observance of the seventh day as a cessation to commemorate the cessation of Egyptian bondage, God selected the seventh day on account of what occurred ages before at creation, and it no more follows that the seventh was hallowed when creation ceased, than that the rainbow was a sign against a flood, the moment the first rainbow occurred:

Before the events recorded in Ex. xvi, the days of the week were designated by number, and the last day of the week was merely the seventh day, and the idea of calling it the sabbath never entered human thought until after the events recorded in Ex. xvi. Time was divided into the year, solar motion, the moon or month, lunar motion, and the week, a quarter of a month or seven days. There is not a hint that the seventh day differed in any way from other days. On the contrary, there is proof positive that it was treated precisely like other days, just as the third, the twelfth and fortieth days were so treated.

When Moses, as recorded in Ex. xvi, set the seventh day apart as a cessation from all activities, it began to be called the *sabbath*, "the cessation." At that time, and previous to that time, there were in common use in Hebrew, three words, *shabath*, a verb, meaning "to cease," "to quit," and two common

nouns, *shabbath shabbathon*, "a cessation, a vacation." Shabath, the verb, occurs 66 times in the Old Testament, and means "to cease, to quit, to rest." Shabbathon occurs 14 times. Shabbath 106 times. They are translated rest 10 times, and transferred in *sabbath* 110 times. Sabbath means the cessation on the seventh day 90 times, and is applied to cessations outside of the seventh day cessation 20 times. It means a cessation of an indefinite duration 9 times, a cessation the duration of which is fixed by law 101 times. Before its use in Ex. xvi, it was merely a common noun, like our words cessation, vacation.

As our nouns "independence," "memorial," were common nouns and by special use became proper nouns in "Independence Day," "Memorial Day," so shabbath was merely a common noun until, by special use, it in a limited sense became a class noun, designating periods of time set apart by law as cessations, and the seventh day was merely one of these periods. And as "independence" and "memorial," outside of such limited use as proper nouns, retain their real use as common nouns, so shabbath retained, outside of such limited use as a class noun, its proper use as a common noun. The word *sabbath* never had, in Israelite usage, the narrow use it has in English, a proper noun with a one single meaning, the name of a day of the week. Its use to designate cessations ordained by law, was a

special, a class use, and its use to designate the seventh day was only one of these class uses.

Many seem to be ignorant of the fact that the word *shabbath* was ever used by the Israelites for any other purpose than to designate the seventh day of the week. As it was a common noun and meant *cessation*, vacation, all cessations, all vacations were called *shabbath* in Hebrew. In verb and noun form it was used 186 times—over fifty times without any reference to cessations ordained by law. The law of Moses ordered ten cessations, each of definite duration. There were two sabbaths of one year's duration each—the seventh year, the common jubilee year, and the fiftieth, the great jubilee year. Both of these were called “sabbaths,” “cessations,” “vacations.” There were eight sabbaths, cessations, vacations, each of one day's duration. One of these, the common weekly sabbath, was on the seventh or last day of the week. Seven occurred once a year and were annual sabbaths, great sabbaths. One, the day of Pentecost, was always on a first day of the week. Lev. xxiii: 15-21. Six were on a fixed day of a fixed month, and could fall on any day of the week. They were, I. The first day of unleavened bread, the Passover Supper day, Nisan 15th. Lev. xxiii: 6, 7. II. The last day of unleavened bread, the last feast of Passover week, Nisan 21st. Lev. xxiii: 8. III. The blowing of trumpets, Tisri 1st. Lev. xxiii: 24. IV. The day

or fast of atonement, 'Tisri 10th. Lev. xxiii: 27. V. The first day of tabernacles, 'Tisri 15th. Lev. xxiii: 34. VI. The last day of tabernacles, 'Tisri 21st. Lev. xxiii: 36.

Now each of these ten periods, two of one year's duration each, eight of one day's duration each, is called a sabbath, as definitely as the cessation on the seventh day of the week. It is a gross error to assume that the common weekly sabbath on the seventh is always meant, when a sabbath or the sabbath is mentioned. Sabbath merely means a cessation, and is applied to cessations of indefinite length; several times to cessations of one year's duration, and many times to cessations of one day's duration, outside of the common weekly sabbath on the seventh day. Inquiry should always be made, "What cessation does the language refer to?"

THE COMMON WEEKLY SABBATH,
GREAT SABBATHS,
PREPARATION DAYS.

In popular teaching it is assumed that the seventh day was set apart at creation for man's observance in religious actions—was consecrated to religious actions; that it was pre-eminently *the* sabbath above all other sabbaths, and that the sixth day of the Israelite week, our Friday, was a day of preparation for the seventh day sabbath. There is not a word of truth in one of these assumptions. We

have sufficiently noticed the assumption that the seventh day was set apart at creation for man's observance, and that a single human being ever in any way observed it before the events recorded in Ex. xvi. A common error is the idea that during all Old Testament times the Israelites had neighborhood or community meetings and places of meeting for religious purposes, and that they met in such places for such purposes on the sabbath, on the seventh day. Such an idea is not hinted in the Old Testament. The worship, the important religious acts of Israel were national and at the tabernacle or temple, and were performed by the priests for the people. The daily sacrifices, each morning and each evening, were performed by the priests for the people, the nation, at the tabernacle or temple. The people were not required to be present. The nation could not be present, and it is not hinted that even those near the tabernacle were present or participated in them.

The people were to be present at the services ordained for each of the seven annual sabbaths, the great sabbaths. All religious meetings and religious services and acts—outside of the daily sacrifices at the tabernacle or temple, and the people did not attend these—were specifically placed on annual sabbaths, with the single exception of waving the omer of ripe wheat before the Lord. One of these annual sabbaths, great sabbaths, Pentecost, was always on

a First Day of the week. The others were each on a fixed day of a fixed month, and could fall on any day of the week.

Now we defy any one to cite a single passage of the Old Testament that placed a single religious act specifically on the seventh day or weekly sabbath. We defy any one to cite a single passage of the Old Testament that hints that a single religious act was ever performed specifically on the seventh day or weekly sabbath, or give a single feature in religion in which it differed from any other day, except changing the shew bread and a slight addition to the usual daily sacrifices. Or where the Israelites convened as a community or neighborhood for religious purposes on the seventh day, the sabbath, or on any other day, or where the Israelite nation assembled on the seventh day, as such, for religious or any other purpose.

The sabbath, the seventh day, was a holy convocation, Lev. xxiii: 3, but the nation did not convene. Neighborhoods, congregations did not convene. Each household convened as a household, in the home, and stayed inside of the gate. And neither the family so convened, nor any member of it, was commanded to do a single act, secular or religious. Indeed such acts, religious as well as secular, were strictly forbidden. The day was a vacation, a cessation of activities, religious as well as secular, and was observed by each household convened in the

home, by staying within the gate and ceasing activities, religious as well as secular.

The truth is that the observance of the seventh day as a cessation of activities, religious as well as secular, was not in any sense a religious ordinance and had no more connection with religion than the American Fourth of July. Like that day it commemorated a political event, and like that day it was a political, a civil, institution, and was sacred to God in a political, a civil sense. It was sacred to God as Civil Ruler of the nation, and not as an object of worship in religion, or by religious acts.

Now we wish to emphasize another fact. The common weekly sabbath on the seventh day as a mere cessation of activities, needed no preparation day and had none. No more preparation for the daily sacrifices at the tabernacle or temple, at which the people were not present, was needed for the sacrifices on the seventh day than other days. As the people did not meet in congregations, no preparation was needed for such meetings or services. As neither household nor any member of it was commanded to do a single act on that day, no preparation was needed. No preparation was needed or could be made for any action, when no action was commanded. The seventh day sabbath needed no preparation, had none. If a sabbath had a preparation day, it was not the sabbath on the seventh day. The days that Israel was commanded to observe in

religious acts were, I. Waving the omer of ripe wheat. This was a First Day and was not a sabbath. II. Pentecost. This was an annual sabbath, a great sabbath, and was always on a First Day. III. The First Day of Unleavened Bread, Nisan 15th, an annual sabbath, a great sabbath. IV. The Last Day of Unleavened Bread, Nisan 21st, a great sabbath, an annual sabbath. V. Blowing of Trumpets, Tisri 1st, an annual sabbath, a great sabbath. VI. The Day of Atonement, Tisri 10th, an annual sabbath, a great sabbath. VII. The First Day of Tabernacles, Tisri 15th, an annual sabbath, a great sabbath. VIII. The Last Day of Tabernacles, Tisri 21st, an annual sabbath, a great sabbath. Each of these days, except the day of waving the first sheaf, were sabbaths, great sabbaths, annual sabbaths, and were days of convocation of the people; and all great religious acts, except waving the omer of ripe wheat, were specifically placed on one of these great sabbaths, annual sabbaths. Not one was specifically placed on the common sabbath, the weekly sabbath on the seventh day.

As all great religious acts for which preparation was needed were placed on the annual sabbaths, great sabbaths, each of these seven annual sabbaths, great sabbaths, had a preparation day. And an annual sabbath alone had a preparation day, for they alone needed preparation for the great religious

acts placed on them. If it is said that a sabbath had a preparation day, that sabbath was a great sabbath, an annual sabbath. Such sabbaths alone needed and had preparation days for the great religious acts specifically placed on them. Such a sabbath was not the common weekly sabbath on the seventh, for it needed and had no preparation day, for no religious act was placed specifically on that day.

The sabbath on the seventh day was not *the* sabbath, the all important sabbath, nor the most important sabbath, and it had no religious significance or importance. No act, secular or religious, was placed specifically on that day. No act, secular or religious, was ever done specifically on that day. It was observed by cessation of all activities, religious as well as secular. No convocation, national or neighborhood or congregation, was placed on that day or met on that day.

Annual sabbaths on which all great religious convocations and observances were specifically placed and on which all great religious convocations and observances specifically occurred, were important and prominent on account of such great religious convocations and observances, and were great sabbaths. The weekly sabbath, the seventh day, was the common sabbath. When it is declared that a sabbath was a *great* sabbath, that sabbath was an annual sabbath; they alone were great sabbaths—

great on account of the great convocations and religious observances placed specifically on them. It was not the weekly sabbath on the seventh day, for that was the common sabbath and not a great sabbath.

The writer is aware that his position is in flat contradiction of popular teaching, but it is the plain teaching of the Bible. Let all readers divest themselves of certain errors and always bear in mind, I. The word *shabbath* is a common noun, and means simply a cessation, and all cessations were called, in Hebrew, *shabbath*. II. There were eight sabbaths, cessations of one day's duration, hence sabbath does not necessarily mean the seventh day. III. There were seven sabbaths that occurred once a year, annual sabbaths, great sabbaths. IV. Six of these were placed on fixed days of fixed months, and could occur on any day of the week. Two of these great annual sabbaths occurred during Passover week. VI. Annual sabbaths were great sabbaths, because great religious convocations and religious acts were placed specifically on them. VII. They had and needed preparation days for the great religious convocations and religious acts that were placed on them. VIII. The weekly sabbath had no preparation day, for no religious act was placed specifically on that day.

This sets to one side many errors that are the basis of popular teaching. It strips the sabbath on

the seventh day of the false importance that has ignorantly been given to it. It will enable us to understand that there were three sabbaths in the week in which Jesus was crucified, two annual or great sabbaths, and the common or weekly sabbath. It will enable us to determine what sabbath followed the preparation day on which he was crucified. When we have decided this, then the entire history is made intelligible, and can be arranged so as to be credible and consistent.

CONDITION OF ISRAEL WHEN JESUS WAS TRIED AND CRUCIFIED.

IN the year A. D. 30, when Jesus was crucified, Judea was a Roman province. All real power was in the hands of Pontius Pilate, the Roman Procurator, who resided at Cæsarea, but spent part of the year in the Pretorium in Jerusalem, a great palace erected by Herod the Great. He was careful to be in Jerusalem at the time of the great convocations and the great annual sabbaths, when hundreds of thousands of Israelites from all Palestine and from all over the world were in and around Jerusalem, for at such times there was danger of tumult and revolt.

The national officers of the Israelite people who were allowed to try their own people for offenses against their own law, were the Sanhedrin or National Council, presided over by High Priests, the only head of the nation at that time, and subordinate officers under the control of the Sanhedrin. The Sanhedrin had seventy-one members. It had three orders who represented three classes in the nation. I. The priesthood was represented by 24 of their number, who were called "chief priests," and who were each at the head of one of the 24

courses into which the priests were divided. II. The people were represented by 24 of their leaders called "elders"—"elders of the people." III. The literary classes were represented by 22 from the lawyers and scribes. Over the 70 there was a President—Nasa—"Prince," and a Vice-President called "The Father of Judgment." The national High Priest was usually, if not always, *ex officio*, President of the Sanhedrin. The Sanhedrin held all regular meetings in a semi-circular room in one of the temple courts.

In the spring of A. D. 30, Caiaphas, the High Priest, was Vice-President of the Sanhedrin, and Annas, his father-in-law and predecessor in the office of High Priest, was President. Annas was enormously rich, and so was his family. He was the most influential Israelite in Palestine and in the Roman Empire. Not only had he been High Priest, but he had such influence that three of his sons were High Priests, and a grandson was High Priest, and his son-in-law, Caiaphas, was the High Priest. Such was his influence, that when others filled the office, he was really the High Priest. As he had been removed by the Romans, Israelites regarded him as rightfully High Priest, treated him as such, called him such. Luke iii: 2; John xviii: 13, 19, 22, 24; Acts iv: 6. He was regarded the true High Priest and called such.

Annas, regarded as High Priest by the nation and

who controlled the action of the nominal High Priest and the President of the Sanhedrin, and his son-in-law, Caiaphas, the nominal High Priest, lived in the same building, the palace of the High Priest in Jerusalem. As the President of the Sanhedrin, Annas, and the Vice President, Caiaphas, lived in this palace, much of the business of the Sanhedrin was transacted there. The chief priests were always around the temple to attend to business, and could be in the palace of Annas and Caiaphas, and on important occasions all could be summoned. Hence much of the business of the Sanhedrin was done in the palace of Annas and Caiaphas. But all final action and sentences, to be legal, had to be confirmed in the council room, the regular place of meeting in the temple area.

Herod Antipas, Tetrarch of Galilee, spent part of his time in a palace in Jerusalem that belonged to him. As Israelites of his province came to Jerusalem, they would go to his palace to lay before him any business that he controlled, and Herod, in this way, held a sort of court in Jerusalem, when there, for transaction of business connected with his province. Pontius Pilate, the Roman Procurator, transacted business in the Pretorium, when he was in Jerusalem.

In this way there were in Jerusalem in April, A. D. 30, when Jesus was tried, three different tribunals. The Sanhedrin, that tried cases under Israelite

law, whose decisions had to be approved by the Roman Procurator. The Galilean tribunal of Herod Antipas, Tetrarch of Galilee, who tried Galileans, and cases arising in Galilee under Herod's jurisdiction. The Roman tribunal of Pontius Pilate, the Roman Procurator, who tried all cases under Roman law and offenses against Rome, and who could reverse the action of the Sanhedrin, and whose approval was necessary in cases of sentence to death by the Sanhedrin. The Sanhedrin often transacted mere examinations in the palace of the High Priest, but all final business and real trials, and all sentences, to be legal, had to be conducted in the council room in the temple area. Herod's court was held in his palace. The court of Pilate in the Pretorium. Sentences by the Roman Procurator were delivered from a tribunal on the Pavement before the Pretorium, a seat under the roof of an open building.

Sunday, April 2nd, Nisan 11th, Jesus was in Jerusalem. The city was filling up with hundreds of thousands of Israelites from all over Palestine and all parts of the Roman Empire, who were coming to Jerusalem to be present during the Passover week, the Feast of Unleavened Bread, which lasted one week. It began Thursday, April 7th, with a great annual sabbath, "The First Day of Unleavened Bread," which began with the Passover Supper, Thursday night. There were three sabbaths in that Week of Unleavened Bread, that Passover week.

The first was the great annual sabbath, the First Day of Unleavened Bread, which began with the Passover Supper, Nisan 15th. This annual sabbath began at sunset Thursday, April 7th, and closed at sunset, Friday, April 8th. The second sabbath was the common or weekly sabbath on the seventh day, which began at sunset Friday, April 8th, and closed at sunset, April 9th. The third sabbath was the Last Day of Unleavened Bread, a great annual sabbath, the last day and great day of the feast of unleavened bread, the culmination of the Passover week and the week of unleavened bread. This began at sunset Wednesday, April 13th, and closed at sunset Thursday, April 14th.

This third sabbath of the week of unleavened bread, the last day, the great day, the culmination of the week of unleavened bread, of Passover week, was the Passover sabbath of John xviii: 28; xix: 14, and the great sabbath of John xix: 31. As the last day of the feast of tabernacles was the great sabbath of that feast, John vii: 37, so the last day and sabbath of the Passover week that year was the great sabbath of that feast. Annas and Caiaphas, enraged by the destruction of their sacrifice trust and brokers' ring, when Jesus cleansed the temple, were eager to arrest and slay Jesus. His entrance into Jerusalem, Friday, March the 31st, showed how popular he was, especially with country people, who were in and around the city in great numbers.

They decided not to arrest him before the First Day of Unleavened Bread—the first Passover feast, lest there be a tumult. Matt. xxvi: 5; Mark xiv: 2. Pilate was in the Pretorium with a small guard, not sufficient to overawe the great seditious multitude that was in and around Jerusalem. Herod was in his palace, and Annas, Caiaphas and the chief priests were plotting the murder of Jesus, in the palace of the High Priest. Judas visited this conclave and arranged to betray Jesus. They concluded to wait until the first night of a work day, when the people would be busy, or asleep, and there would be less danger of an uproar than there would be if they arrested him on or before the feast day, Thursday and Friday, Nisan 15th, April 7th, 8th. The first night of a work day was Saturday night, April 9th, and Sunday morning of April 10th. Jesus was arrested about daybreak, Sunday, April 10th, as we will prove hereafter.

When arrested Jesus was taken before Annas, President of the Sanhedrin, and then before Caiaphas, the High Priest. These examinations were in the palace of the High Priest. He was tried, condemned and sentenced by the Sanhedrin in the court room of the Sanhedrin, in the temple area. As the Sanhedrin could not inflict the death penalty unless it was confirmed by the Roman Procurator, Jesus was taken before Pilate in the Pretorium, to have the sentence confirmed. Learning that Jesus lived

in Galilee, under the jurisdiction of Herod, Pilate sent Jesus to Herod, in his palace. As the offense with which Jesus was charged, was committed in Jerusalem, under Pilate's jurisdiction, Herod sent him back to Pilate in the Pretorium, for Pilate to dispose of his case.

These statements will prepare the reader to understand our analysis of the history of the events connected with the arrest, trials and crucifixion of Jesus; and to understand how Jesus came to have seven trials, and how sentence was passed on him twice—how he came to be tried before three different tribunals, in four different places, and why seven different marches to places of trial and place of crucifixion were made. The reader will be prepared to understand and appreciate the length of time needed for seven different trials, in four different places, before three different tribunals, seven marches, three scenes of abuse, and other incidents mentioned, and unrecorded.

ERRORS IN REGARD TO NEW TESTAMENT TEACHING.

We propose now to set to one side certain errors in regard to the teaching of the New Testament in discussing the questions: Was the supper of John xiii, the supper eaten at the house of Simon the leper? Did Jesus wash the apostles' feet at the house of Simon? Did Jesus eat the Passover before

his arrest? Did Jesus eat the Passover Thursday night, April 7th? When was Jesus arrested? When did Jesus institute the Lord's Supper? When was Jesus crucified? On what day did the trials of Jesus begin? How many days were consumed in the trials of Jesus? On what day was Jesus put into the tomb? At what hour of the day was Jesus put into the tomb? How long did Jesus lie in the tomb? On what day did Jesus arise from the tomb? At what hour of the day did Jesus arise from the tomb?

WHEN DID JESUS WASH THE FEET OF THE APOSTLES?

Some contend that the supper in John xiii: 1-19, was the Passover Supper, and that Jesus washed the feet of the apostles Thursday night, April 7th, after the Passover Supper. They assert, also, that Jesus foretold that one of the twelve would betray him, and pointed Judas out as the traitor, in connection with the Passover Supper, Thursday night, April 7th, and instituted the Lord's Supper the same night that he washed the feet of the apostles. Others contend that the supper of John xiii: 1-19, at which Jesus washed the feet of the apostles, was the supper in the house of Simon the leper, narrated in Matt. xxvi: 6-13; Mark xiv: 3-9; John xii: 1-8, which was eaten Friday night, April 1st, and that Jesus foretold that one of the twelve would betray him, dur-

ing the supper in the house of Simon Friday night, April 1st, and pointed Judas out as the traitor by handing to him the morsel (John xiii: 21-31), and that after the Passover Supper Thursday Night, April 7th, he again foretold that one of the twelve would betray him, and pointed Judas out as the traitor, by declaring the one who dipped his hand into the dish with himself would be the traitor, and by answering the question of Judas: "Lord, is it I?" "Thou hast said." It is contended that John xiii: 1-21, narrates a series of events that occurred in the house of Simon in Bethany Friday, April 1st, and that Matt. xxvi: 21-25, Mark xiv: 18-21 narrate an entirely different series of events that occurred Thursday night, April 7th, in the large upper room in the house in Jerusalem. Both parties agree that Jesus instituted the Lord's Supper in connection with the Passover Supper in the large upper room in the house in Jerusalem, Thursday night, April 7th. Let us arrange the narratives in parallel columns, and observe the coincidences and see if John xiii. is a narration of what occurred in the house of Simon in Bethany, Friday Night, April 1st, or a narration of what occurred in the large upper room in Jerusalem, Thursday Night, April 7th.

John xii: 1-8.

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. There they made him a supper, and Martha served, and Lazarus was one of those who were at the table with him. Then Mary, taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus, and wiped them with her hair, so that the house was filled with the odor of the balsam. On which, one of his disciples, Judas Iscariot, Simon's son, who was to betray him, said: "Why was not this balsam sold for three hundred denari, which might have been given to the poor." This he said, not that he cared for the poor, but because he was a thief, and had the purse and carried what was put into it. Then Jesus said: "Let her alone. She has reserved this to embalm me against the day of my burial. For you will always have the poor among you, but me you will not always have." A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus, whom he had raised from the dead. The chief priests therefore determined to kill Lazarus also, because he

John xiii: 1-21.

Jesus, having perceived, before the feast of the Passover, that his time to remove out of the world to his Father, was come; and having loved his own, who were in the world, he loved them unto the end. Now while they were at the supper (the Devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him) Jesus, though he knew that the Father had subjected everything to him, and that he came from God, and was returning to God, arose from the supper, and having laid aside his mantle, girt himself about with a towel. Then he poured water into a basin and began to wash the feet of his disciples and to wipe them with the towel with which he was girded. When he came to Simon Peter, Peter said to him: "Master, would you wash my feet?" Jesus answered: "At present you do not comprehend what I am doing, but you shall know hereafter." Peter replied: "You shall never wash my feet." Jesus answered: "Unless I wash you, you can have no part with me." Simon Peter said to him: "Master, not my feet only, but also my hands and my head." Jesus replied: "He who has been bathing needs only to wash his feet, the rest of his body being clean. You are clean, but not all." For he knew who would betray him. Therefore he said, "You are not all clean." After he had washed their feet he put on his mantle, and replacing himself at the table, he said to them: "Do you understand what I have been doing to you? You call me 'Teacher' and 'Master,' and you say right, for so I am. If I then, the Master and Teacher, have washed your feet, you ought also to wash one another's feet. For I have given you an example, that you should do as I have

proved the occasion that many Jews forsook them and believed on Jesus. On the next day a great multitude, who were come to the festival, hearing that Jesus was on the road to Jerusalem, took branches of palm trees and went out to meet him, crying, "Hosanna: Blessed be Israel's King, who comes in the name of the Lord."

done to you. I say unto you most assuredly, the servant is not greater than his master, nor the one sent greater than he who sends him. Happy are you who know these things, provided you practice them."

We call attention to these facts: I. Not an incident narrated in John xii:1-8, is the same as any incident narrated in John xiii:1-19. Nor is any incident in any way connected with any incident in the other narratives. Nor does it suggest it. II. Four other suppers, besides the supper in the house of Simon, preceded the Passover Supper. The events in John xiii:1-19, had no more connection with the supper in the house of Simon than with any one of these four suppers. III. The Passover Supper is mentioned in John xiii:1. The words, "the supper," in verses 2 and 4, can refer to no other supper than the one mentioned in verse 1, the Passover Supper. IV. The language does not hint that the supper mentioned in verses 2 and 4 was before the Passover Supper mentioned in verse 1. It merely declares that Jesus knew, before the Passover Supper, that his end was near. If we were to read: "Before the inauguration, the President knew that he must nominate a cabinet, and the cabinet being nominated, he called them together," the lan-

guage would not hint that the President nominated the cabinet before his inauguration, but that he knew, before his inauguration, that he must nominate one. Properly paraphrased, the language in John xiii. means, Jesus knew, before the Passover Supper, that his end was near, and during that supper, the Passover Supper just mentioned, he arose from that supper, the Passover Supper just mentioned, and washed the feet of the apostles. This was done Thursday Night, April 7th.

There is one fact that forever settles the whole controversy. The supper in the house of Simon was in Bethany on the Mount of Olives. The supper of John xiii. during which Jesus washed the feet of the apostles, was in the large upper room in Jerusalem, for after it Jesus and the apostles left Jerusalem, crossed the Kedron and went to Gethsemane (John xviii: 1); just as we are told (Matt. xxvi: 30; Mark xiv: 26; Luke xxii: 39) they did after the Passover Supper, in the large upper room in the house in Jerusalem. That is an end to all controversy. Jesus washed the feet of the apostles in the large upper room in the house in Jerusalem, Thursday Night, April 7th, after the Passover Supper.

Now let us arrange, in parallel columns, the accounts of the prophecy of the betrayal and mark the identical language:

John.

Jesus was troubled in spirit, and declared, saying: "I say unto you most assuredly one of you shall betray me." Then the disciples looked one upon another, doubting of whom he spoke. Now one of the disciples, one whom Jesus loved, was lying close to his breast. Simon Peter made a sign to him to inquire whom he meant. Then he, reclining on the bosom of Jesus, said unto him, "Master, who is it?" Jesus answered: "It is he to whom I shall give this morsel after I have dipped it." And having dipped the morsel, he gave it to Judas Iscariot, the son of Simon, and after receiving the morsel, Satan entered into him. And Jesus said unto him: "What you do, do quickly." But none at the table knew why he gave this order. Some thought that because Judas had the purse Jesus had told him to buy things needed for the festival, or to give something to the poor. When Judas had taken the morsel, he went out, and it was night.

Matthew, Mark and Luke.

As they were eating Jesus said: "I say unto you most assuredly one of you that eat with me shall betray me. The hand of him that betrays me is with me on this table." And they were exceedingly sorrowful, and began to inquire among themselves which of them should do this thing, and began to say to him, one by one, "Lord is it I?" And he answered: "He it is that dippeth with me into the dish—the same shall betray me. The Son of man goeth even as it is written concerning him. But woe unto that man through whom the Son of man is betrayed. Good it were that man had never been born." Then Judas who betrayed him answered and said: "Master, is it I?" Jesus said unto him: "Thou hast said."

It is claimed that the narrative of the acts by which Judas was pointed out as traitor, is so different in John from what is recorded in Matthew, Mark and Luke, that they must be two entirely distinct and different records of two entirely distinct and different series of events. We reply that outside of that act, the accounts are almost identical. And in that act, Matthew and Mark record the first act of designation, dipping into the dish; John nar-

rates the second, handing the morsel, and Matthew the last, the question of Judas and the reply of Jesus. John records what followed the reply of Jesus.

We must combine the four narratives just as we must combine Matt. xxvii: 5-7 with Acts i: 18.

And we urge this fatal objection to the claim we are opposing. If Jesus so clearly foretold his betrayal, and pointed out Judas as the traitor, during the supper in the house of Simon, in Bethany, Friday night, April 1st, as recorded in John xiii: 19-30; then another prediction six days afterwards, in the large upper room in the house in Jerusalem, Thursday night, April 7th, as recorded in Matthew, Mark and Luke, was a senseless farce; and the questions of the apostles, and the pointing out of Judas were idiotically absurd. The four narratives are records of the same series of events, each writer omitting some things that others record, and recording what others omit. By combining the four we have a complete narration.

DID JESUS EAT THE PASSOVER SUPPER BEFORE HIS ARREST?

When we read the positive statements of Matthew, Mark and Luke, that Jesus sent his apostles to prepare everything that he might eat the supper with them—that when the time came, Jesus and his apostles sat down to the Passover Supper—that they

ate the Passover Supper, and what they said and did while eating the Passover Supper, it is hard to understand how any person of sense can—as some have done—attempt to deny that Jesus ate the Passover Supper before his arrest. It is done to avoid a seeming contradiction between John xviii: 28; xix: 14, and the idea that Jesus ate the Passover Supper before his arrest. There is no conflict between the statements when we understand that John refers to the last Passover feast on Nisan 21st, and not to the Passover Supper on Nisan 15th. It has been assumed that in Luke xxii: 15, 16, Jesus himself declares that he desired to eat that Passover, but did not. Luke says: "They made ready the Passover. And when the hour to eat the Passover was come, Jesus and the apostles sat down to the supper." Fully expressed, the language Jesus used means: "I have earnestly desired to eat this Passover, that we are now eating, with you before I suffer. I will not eat another Passover Supper before the antitype, of which the Passover is the type, shall be fulfilled in the kingdom of God." If there is one clear positive statement in the New Testament, it is that Jesus ate the Passover before his arrest. This is stated so positively and unequivocally, that it is an insult to common sense to question it.

ON WHAT DAY DID JESUS EAT THE PASSOVER SUPPER?

To avoid a seeming conflict between the statements in John xviii: 28; xix: 14, that the accusers of Jesus had not eaten the Passover, before his crucifixion; and the statements in John xiii: 1, 2, and Matthew, Mark and Luke, that Jesus ate the Passover before his arrest, some have contended that the Israelites had changed the law, as expressed in Ex. xii: 6-18; Num. ix: 3-5; Josh. viii: 10, 11, requiring the Passover to be eaten in the evening that began Nisan 14th, which in the year A.D. 30, the year in which Jesus was crucified, was Wednesday evening, April 6th, and ate the Passover, Thursday evening, April 7th, Nisan 15th. It is contended that Jesus obeyed the law and ate the Passover Nisan 14th, Wednesday evening, April 6th. He was arrested, tried and crucified the next day, Thursday, April 7th, Nisan 14th, and before the Israelites ate the Passover, Thursday evening, April 7th, Nisan 15th. Some also make this contention to remove the discrepancy between the predictions of Jesus concerning the time he would lie in the tomb and his resurrection on Sunday morning, April 10th, Nisan 17th.

The seeming conflict between the statements that the accusers of Jesus had not eaten the Passover the day of his crucifixion, and the statements that Jesus ate the Passover before his arrest, is removed when we understand that the Passover feast referred to in

John xviii: 28; xix: 14 was the last feast of Passover week, the great and culminating feast of Passover week, the great annual sabbath, Nisan 21st. Not the first feast of Passover week, Nisan 15th, which both Jesus and his accusers had already eaten. Placing the trial and crucifixion of Jesus on Thursday, instead of Friday, lessens the discrepancy between the time Jesus predicted that he would lie in the tomb, and his resurrection Sunday morning, April 10, but does not remove it. It still leaves more than twelve hours unfulfilled. And all of the insuperable objections to the preposterous idea that all of the seven trials of Jesus occurred in six hours are as fatal to a trial on Thursday as to a trial on Friday.

We have already proved that Ex. xii: 6-18; Num. ix: 3-5; Josh. v: 10, 11 do not hint that the Passover was to be eaten in the evening that began Nisan 14th. They do not conflict with the idea that it was eaten Nisan 15th. They harmonize with that idea. That insuperable objections can be urged to the idea that the Passover was eaten Nisan 14th. And it is as positively taught that the Passover was eaten Nisan 15th as it can be expressed in human speech. There is not a hint that Jesus ate the Passover on a different day from the day on which Israelites ate it. If there is a fact that is stated in the New Testament, it is stated that Jesus ate the Passover Nisan 15th, which that year, A. D. 30, was

the evening of Thursday, April 7th. Every idea and statement in the record harmonizes with such a position, and they will harmonize with no other. We now propose to prove that not a date in popular teaching in regard to the arrest, trials, crucifixion and resurrection of Jesus, is correct. Every date assumed by popular teaching is wrong, and in many instances, the order of events is wrong. The chronology of popular teaching is false, contradictory and preposterously absurd. We propose to give the true chronology, a chronology that harmonizes with the history and common sense.

WHEN WAS JESUS ARRESTED?

It is assumed, in popular teaching, that Jesus was arrested before daylight, the morning after he ate the Passover, or Friday morning, April 8, about four o'clock, or within ten hours after slaying the Passover lamb. To such an idea insuperable objections can be urged. I. There was not time for the events recorded in the history. These were: 1. Killing the lamb. 2. Dressing it. 3. Cooking it. 4. The Passover Supper, with many attendant ceremonies: Rehearsal of the history of the first exodus passover, Several prayers, Chanting several psalms. 5. Talks about betrayal by Judas. 6. Talks about desertion of the apostles. 7. Talks about denials by Peter. 8. Talks about who should be greatest. 9. Talks about purse, sword, etc. 10. Instituting the Lord's

Supper. 11. Washing the feet of the apostles. 12. The long discourses of which we have only the outline in John xiii: xiv: xv: xvi. 13. The prayer of John xvii. 14. The journey from Jerusalem, across Kedron, to the Mount of Olives. 15. Conversation on Mount of Olives. 16. Return to garden of Gethsemane. 17. Hours of prayer, agony and talks with apostles. Now it is scarcely possible and utterly improbable that all of this series of events, and others connected with them, occurred in less than ten hours. Jesus could not have been arrested Friday morning.

II. Friday was the first day of unleavened bread, the first great annual sabbath, and one of the most sacred days in the religion of Israel. If the Israelites would not allow a criminal to hang on the cross, on one of their sabbaths (John xix: 31), they would not desecrate, by so flagrant a profanation as the arrest of Jesus, with its tumult and uproar, their great sabbath.

III. The law positively forbade all secular work on Nisan 15th. Lev. xxiii: 6, 7. A more gross and flagrant violation of this law cannot be conceived than the arrest of Jesus as recorded in New Testament history.

IV. We are told in Matt. xxvi: 3, 4, 5; Mark xiv: 1, 2, as positively as it can be expressed, that Jesus was not arrested on the feast day Nisan 15th, which closed at sunset Friday: "Now after two

days was the feast of the Passover and of unleavened bread. And the chief priests and the scribes sought how they might take him with treachery and kill him." But they said, "Not on the feast day, lest there be a tumult of the people." It is not conceivable how, in the face of that positive statement of Matthew and Mark, corroborated by Luke, that persons will flatly contradict it, and assert that Jesus was arrested on the feast day Nisan 15th, Friday, April 8th. Jesus was not arrested on Nisan 16th, Saturday, April 9th, for that was also a sabbath, the weekly sabbath on the seventh day.

Jesus could not, without flagrant violation of both law and tradition, and Israelite reverence for their sabbaths, have been arrested earlier than Sunday morning, April 10th, Nisan 17th, and he was arrested at that time. That was the first week day, the first day on which secular work, servile work, could be done, the first day on which he could be arrested, without violation of law, tradition and Israelite superstitious reverence for a sabbath.

WHEN DID JESUS INSTITUTE THE LORD'S SUPPER?

It is assumed, in all popular teaching, that Jesus instituted the Lord's Supper, Thursday Night, April 7th, after the Passover Supper, at the same time that he washed the feet of the apostles. If that be true, nothing can be more incongruous than observ-

ing Sunday morning, unless it be turning it into a dinner, observing at noon Sunday, and calling it a supper. Paul declares, I. Cor. xi: 23, 24, that Jesus instituted the supper the night that he was betrayed. We have proved that he was not betrayed and arrested Thursday night. That he was arrested Sunday morning, before daybreak. Jesus instituted the supper Saturday Night, April 9th, in the beginning of Nisan 17th, an Israelite First Day. And early Christians always observed it Saturday night, in the beginning of the Israelite First Day.

In an official report to Trajan, the Roman emperor, in A. D. 105, Pliny, governor of Bythinia, reports that Christians met before day, on a stated day, and observed a sacrament, and met the next day for worship, closing with partaking of a meal. They met on the first day of the week. Observed the Supper Saturday Night in the beginning of the day, and met the next day—daylight—for religious worship, closing with the *agapee* feast of love. They observed the Supper at the time Jesus instituted it, for they knew when he instituted it. The disciples at Troas met Saturday night to break bread, in the beginning of the first day of the week. Paul preached to them, after the Lord's Supper, till near daylight, partook of an early meal, and left for Troas. Jesus instituted the Supper Saturday night, in the beginning of an Israelite First Day.

WHEN WAS JESUS ARRESTED? WHEN DID HE HAVE HIS FIRST TRIAL?

We have proved that Jesus was arrested about daybreak, Sunday morning, April 10th. He had his first examination before Annas, Sunday forenoon, April 10th. His second examination before Caia-phas, Sunday afternoon, April 10th. His first regular trial in the council room, before the Sanhedrin, Monday forenoon, April 11th. His second regular trial before Pilate, in the Pretorium, Monday afternoon, April 11th. His third trial, before Herod, Tuesday forenoon, April 12th. His fourth trial, before Pilate, Tuesday afternoon and night April 12th. His fifth trial, before Pilate, before daylight or early morning, Wednesday morning, April 13th. He was sentenced before seven o'clock that morning. Was crucified Wednesday, April 13th.

WHEN WAS JESUS CRUCIFIED?

It was not on a sabbath, but on a day of preparation for a *great* sabbath. Matt. xxvii: 62; Mark xv: 42; Luke xxiii: 54; John xix: 14-31. It was not a preparation day for the seventh day sabbath, for it had no preparation day, and needed none. It was not Friday, April 8th, Nisan 15th, for that was a *great* sabbath. It was not the day before the seventh day sabbath, Saturday, April 9th, Nisan 16th, for April 9th was the common sabbath. Not *great* sabbath. The common sabbath, April 9th, had no

preparation day, needed none. It is preposterous absurdity to speak of the great annual sabbath, Nisan 15th, the first day of unleavened bread, one of the most sacred days of the religion of Israel, a day on which great religious ceremonies and acts were specifically placed, as a preparation day for the weekly sabbath, a day that was merely a civil institution, and on which not a single religious act was specifically placed. There was one more sabbath in Passover week. The Last Day of Unleavened Bread, Nisan 21st, the last feast, the great feast, the culmination of the week of unleavened bread, which began at sunset Wednesday, April 13th. As the last day of the feast of tabernacles was the great day of that feast (John vii: 37), so the last day of the Passover feast was the great day of that feast. John xix: 31. Jesus was crucified Wednesday, April 13th, the preparation day for the great sabbath of Nisan 21st, and was put into the tomb at sunset April 13th, as that great sabbath was beginning.

WHEN WAS JESUS PUT INTO THE TOMB?

Popular teaching assumes that Jesus was put into the tomb before sunset, Friday evening, in order to get one day to count as the first day. He was alive at three o'clock, and as several events that preceded his death occurred after three o'clock, he died quite a space of time after three o'clock. After

his death, the soldiers who were breaking the legs of the crucified, found that he was dead, and one pierced his side. Joseph went from the place of crucifixion to the Pretorium in the city, and asked Pilate for his body. Pilate sent a messenger to the place of crucifixion, who returned and confirmed the statement of Joseph, that he was dead. Pilate granted his body to Joseph, who went out and purchased spices and cloth, and what was needed to embalm Jesus, and then returned to the place of crucifixion. By this time it was sunset, as Luke declares: "The day (of crucifixion) was a preparation day (for a sabbath), and a sabbath was commencing." The day of preparation, Nisan 20th, was past, when Jesus was put into the tomb, and the great annual sabbath, Nisan 21st, had begun. Jesus was put into the tomb Wednesday evening, April 13th, as Nisan 20th, preparation day, had closed, and after sunset, in the beginning of the great annual sabbath, Nisan 21st. The language of Luke is clear and definite. The sabbath had commenced when Jesus was put into the tomb. It began at sunset. Jesus was put into the tomb after sunset.

WHEN DID JESUS ARISE FROM THE TOMB?

We wish to call attention to certain facts: I. Matthew alone records what occurred just before Jesus arose from the tomb. II. Matthew alone

records what occurred in connection with the resurrection. III. Matthew alone records what occurred immediately after the resurrection. John says nothing about the resurrection, and begins his account with the visit of Mary Magdalene to the tomb before daylight. Luke says nothing about the resurrection, and begins his account with a visit to the tomb, after daylight, and before sunrise. Mark says nothing about the resurrection, and begins his account with a visit to the tomb after sunrise. IV. We repeat, Matthew alone records what occurred immediately before the resurrection—in connection with the resurrection, and immediately after the resurrection. V. Matthew begins his account with what occurred—*opse sabbatoon*—in the evening of the sabbath—as the sun was setting. The sabbath closed at sunset. *Opse* occurs three times in the Greek New Testament. It is translated evening in Mark xi:17; xiii:35, and should be translated evening in Matt. xxviii:1. Its synonym *opsia*, occurs in the Greek New Testament in Matt. viii:16; xiv:15; xvi:2; xx:8; xxvi:2; xvii:57; Mark iv: 5; vi: 47; xi: 10; xiv: 17; xv:42; John vi: 16; xx: 19. Both mean and are translated *evening* in every instance. Both mean and are translated *evening* in every instance in the Greek of the Septuagint Old Testament. Jesus arose as the sabbath was closing, at sunset. All that Matthew records occurred Saturday evening beginning with the close of

the sabbath, at sunset. VI. The others begin with the *prooi*, "Early dawn" of the first day. Matthew with what began *opse sabbatoon*, the closing of sabbath or seventh day. VII. Matthew does not narrate an event recorded by the others. VIII. Not a moment of the time of the events recorded by Matthew is the same as a moment of the time of the events recorded by the others. IX. The last event recorded by Matthew occurred Saturday evening, and is separated from the first event recorded by the others, which occurred in the *prooi* of the first day, Sunday, by several hours. X. The assumption that Matthew records the same events as the others, or events occurring at the same time as what they record, is an assumption that either Matthew, or the others, did not know the difference between *opse sabbatoon* or "evening of the sabbath," before sunset, and *prooi protees heemeris*, "early dawn" of the first day. Or either Matthew or the others falsified, for events cannot occur *opse sabbatoon*, before sunset Saturday, and *prooi protees heemeris*, early dawn of Sunday morning.

The error arises from a wrong translation of the verb *epiphoskoo*, which is translated "began to dawn." This word occurs but twice in the New Testament. The uses are identical, the meanings identical. It means "to dawn, to begin," in Luke xxiii: 54. A literal translation is, "And day was preparation, and sabbath was beginning." Or

fully: "The day on which Jesus was crucified was a preparation day for a sabbath, and a sabbath was beginning." It does not refer to the dawn period of a day, but means to begin. Nisan 20th, the preparation day for the great sabbath, Nisan 21st, had closed, and the great sabbath, Nisan 21st, was beginning when Jesus was put into the tomb.

The word is used in Matt. xxviii: 1 in precisely the same way that it is in Luke xxiii: 54, and has precisely the same meaning, and should be translated in the same way. *Opse sabbatoon*, "In the evening of the sabbath"—Saturday evening, as the sun was setting—"as it was dawning into a first day of the week—as a first day of the week was beginning"—and the first day began at sunset. The time is the same in Matt. xxviii: 1, and in Luke xxiii: 54. One day was closing. The Israelite days closed at sunset. Another day was beginning. Israelite days began at sunset.

Jesus arose *opse sabbatoon*, "In the evening of the sabbath"—the calendar evening that closed the seventh day at sunset, Saturday evening, as the first day was beginning—and it began at sunset, Saturday evening. This removes all seeming conflict between the record of Matthew and the records of the others. Such seeming conflict is caused by the false assumption that the events recorded by Matthew occurred during the same time as the events recorded by the others, Sunday morning. This is a

flat contradiction of Matthew's clear declaration that what he records occurred in the evening of the sabbath as the first day was beginning, or Saturday evening. All conflict is removed by remembering that Matthew begins his record in the close of the sabbath, or before sunset Saturday evening. John before daylight Sunday morning. Luke between daylight and sunrise. Mark after sunrise. There is not an event in Matthew hinted by the others. Not an event in the others hinted by Matthew.

HOW LONG DID JESUS LIE IN THE TOMB?

From sunset Wednesday till sunrise Thursday, the first night. From sunrise Thursday till sunset Thursday, the first day. From sunset Thursday till sunrise Friday, the second night. From sunrise Friday till sunset Friday, the second day. From sunset Friday till sunrise Saturday, the third night. From sunrise Saturday till sunset Saturday, the third day. Or three nights and three days, as he predicted, Matt. xii: 40. He arose "after three days" of 24 hours as he predicted, Mark viii: 31. This needs no lying assumptions to defend it. Truth needs no defense. It explains itself.

DOES JOHN CONTRADICT HIMSELF AND THE OTHERS?

John declares, John xiii: 1, 5, that Jesus arose from the Passover Supper to wash the feet of the

apostles. The other three writers declare that Jesus ate the Passover. The language of John, Matthew, Luke, Mark, can have no other meaning. But John declares that the Israelites had not eaten the Passover when Jesus was on trial, xviii: 28; xix: 14. Also that the day on which Jesus was crucified was a preparation for the Passover, xix: 31. If popular teaching be true, this glaring contradiction can never be removed. But the solution is easy. Matthew, Mark, Luke and John in chapter xiii refer to the first Passover feast, Nisan 15th. In chapters xviii, xix, John refers to the last Passover feast, Nisan 21st, the culminating feast of the Passover week.

DOES LUKE CONTRADICT HIMSELF AND MARK?

Luke xxiii: 54, 56, declares that Jesus was laid in the tomb in the beginning of a sabbath, and the women saw him put into the tomb. They walked into the city and purchased spices. This would require some time and would reach hours into the sabbath. And then he adds they rested on the sabbath!! Luke says they purchased spices and rested on the sabbath. Mark says they purchased spices after the sabbath. The solution is easy. They rested the annual sabbath, Nisan 21st, Thursday, and prepared spices Friday, and rested the weekly sabbath, Saturday. Mark says that after the annual sabbath, the only one he mentions, they pur-

chased spices. Luke refers to two sabbaths and his statement is true. Mark refers to but one, and his statement is true. This removes any supposed contradiction.

DOES JOHN CONTRADICT THE OTHERS?

Mark says Jesus was crucified the third hour, or between nine and ten o'clock in the forenoon. Mark xiv: 25 and Matthew and Luke agree with him. John says Pilate sentenced Jesus during the sixth hour. If he means Israelite time, he declares that Pilate sentenced Jesus between 12 and 1 o'clock. And Mark would declare that Jesus was on the cross three hours when Pilate sentenced him, according to John. And John would declare that Jesus was sentenced three hours after Mark says he was on the cross. Mark uses Israelite time; John uses time of the court, Roman time. Jesus was sentenced during the sixth hour, Roman time, between six and seven, and crucified during the third hour, Israelite time, between 9 and 10.

CAN WE LEARN THE DATE OF PENTECOST IN ACTS II?

It is assumed that it was 50 days after Passover, Nisan 15th, A. D. 30 which was Thursday, April 7th, 8th, and that was Friday, May 27th, or Saturday, May 28th. But Pentecost was not dated from Passover, was not 50 days from Passover. It was

dated from the day on which a handful of the first ripe wheat could be waved before the Lord. The day of waving ripe wheat was always a sabbath, and Pentecost was always a First Day of the week. May 27th or 28th, Friday or Saturday, could not be Pentecost. Again, there was no ripe wheat as early as April 7th, 8th, 9th to wave before the Lord.

We repeat, Passover was memorial and varied with the relation of the first full moon nearest to the vernal equinox to the equinox. It could be the last week in March, or as late as the third week in April. Waving ripe wheat was a consecration of harvest. Pentecost was a thanksgiving at the close of the harvest. These days varied with the harvest, not with phases of the moon, like Passover. It is preposterous to assume that the harvest was early or late as the full moon of the equinox was early or late, and that wheat ripened coincident with that full moon.

As we do not know how early the harvest began in A. D. 30, we do not know when the handful of the first ripe wheat was waved before the Lord, and as we do not know that, neither do we know the date of Pentecost that year.

PARALLEL HARMONY OF THE FOUR MEMOIRS.

Tuesday, April 5th,
Nisan 13th,
Two days before the Passover,
Jesus foretells his death.

Matt. xxvi: 1, 2.

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified."

Sanhedrin plots to slay Jesus.

Do not arrest him—

Before or during the feast—

The Passover.

Nisan 15th,

April 7th, 8th,

Thursday, Friday.

Matt. xxvi: 3, 4, 5.

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast *day*, lest there be an uproar among the people."

Mark xiv: 1, 2.

"After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought

how they might take him by craft, and put *him* to death. But they said, Not on the feast *day*, lest there be an uproar of the people."

Luke xxii: 1, 2, 3.

"Now the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people."

Judas conspires

With the Sanhedrin

To betray Jesus.

Matt. xxvi: 14-16.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

Mark xiv: 10, 11.

"And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard *it* they were glad, and promised to give him money. And he sought how he might conveniently betray him."

Luke xxii: 3-6.

"Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude."

John xiii: 1, 2, 3.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,"

Thursday afternoon,

April 7th,

Nisan 14th,

Jesus sends apostles

To prepare

The Passover Supper.

Matt. xxvi: 17, 18.

"Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover."

Mark xiv: 12-15.

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover."

Luke xxii: 7-12.

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: and there make ready. And they went and found as he had said unto them: and they made ready the passover."

Thursday night, April 7th,
Beginning of Nisan 15th,
Jesus ate the Passover Supper
With the apostles.

Matt. xxvi: 20.

"Now when the even was come, he sat down with the twelve. And as they did eat."

Mark xiv: 17.

"And in the evening he cometh with the twelve. And as they sat and did eat."

Luke xxii: 14.

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

John xiii: 1.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."

A strife among

The apostles.

Luke xxii: 24-30.

"And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint

unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Jesus washes the feet of the apostles.

John xiii: 4-17.

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Jesus foretells

His betrayal.

Matt. xxvi: 21-24.

"He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

Mark xiv: 18-21.

"Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sor-

rowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

John xiii: 22-26.

"I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

Luke xxii: 21-23.

"But, behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing."

Judas is designated

As the traitor.

Matt. xxvi: 25.

"Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."

John xxiii: 22-26.

"Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*."

Some time during the period extending from Thursday evening, April 7th, to Saturday evening,

April 9th—during the two sabbaths—the great annual sabbath, “The First Day of Unleavened Bread,” Nisan 15th, and the weekly sabbath, Nisan 16th, Jesus delivered the long discourses of which we have only outlines in John xiii., xiv., xv., xvi., and the prayer of John xvii. From sunset Thursday, April 7th, when Nisan 15th began, until sunset Friday, April 8th, when Nisan 15th closed, was “The First Day of Unleavened Bread,” a great annual sabbath, one of the most sacred days in the religion of Israel. From sunset Friday, April 8th, until sunset Saturday, April 9th, was the common weekly sabbath of the seventh day. The law forbade Israelites to leave the building in which a sabbath overtook them—to go outside of the door or gate. In obedience to the law, Jesus and the apostles remained in the building in which the large upper room was, from sunset Thursday, April 7th, till sunset Saturday, April 9th, and observed the great annual sabbath, Nisan 15th, “The First Day of Unleavened Bread,” and the common weekly sabbath of the seventh day, Nisan 16th. During these two days occurred a long series of events beginning with the Passover Supper and closing with the journey to the Mount of Olives.

Saturday evening,

April 9th,

In the beginning—

Of Nisan 17th—

An Israelite First Day.

Jesus instituted—

The Lord's Supper.

I Cor. xi: 23-26.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Acts xx: 7.

"And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Matt. xxvi: 26.

"And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink *it* new with you in my Father's kingdom."

Mark xiv: 22-25.

"And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink *it* new in the kingdom of God."

Luke xxii: 19, 20.

"And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you."

Jesus and the Apostles leave the upper room in Jerusalem, cross the Kedron, and go to the Mount of Olives.

Matt. xxvi: 30.

"And when they had sung a hymn, they went out into the mount of Olives."

Mark xiv: 26.

"And when they had sung a hymn, they went out into the mount of Olives."

Luke xxii: 39.

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him."

Talk about—

Purse and swords.

Luke xxii: 35-38.

"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are *two* swords. And he said unto them, It is enough."

Jesus foretells—

That the apostles—

Will desert him.

Matt. xxvi: 31, 32.

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the

Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee."

Mark xiv: 27, 28.

"And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee."

Jesus foretells—

The denials by Peter.

Matt. xxvi: 33-35.

"Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples."

Mark xiv: 29-31.

"But Peter said unto him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all."

Luke xxii: 31-34.

"And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

John xiii: 36-38.

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

Jesus and the apostles leave the Mount of Olives and return on the road toward Jerusalem to the garden of Gethsemane.

Matt. xxvi: 36.

"Then cometh Jesus with them unto a place called Gethsemane."

Mark xiv: 32.

"And they came to a place which was named Gethsemane."

John xviii: 1.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples."

It was now past midnight, and Sunday, April roth, had already begun.

Talks to apostles,

Hours of prayer.

Matt. xxvi: 36-46.

"Jesus saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

Mark xiv: 32-42.

"Jesus saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest; it is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

Luke xxii: 40-46.

"And he came out, and went, as he was wont, to the mount of Olives: and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why *sleep* ye? rise and pray, lest ye enter into temptation."

It was now near daybreak, Sunday morning, April 10th, Nisan 17th, not earlier than 4 A. M. We will number the series of events following:

SERIES I.

The Arrest.

Sunday morning,

April 10th,

Nisan 17th,

4 A. M.

Judas and the mob

Appear in the garden

Outside of the city.

Matt. xxvi: 47.

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.”

Mark xiv: 43.

“And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.”

Luke xxii: 47.

“And while he yet spake behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.”

John xviii: 3.

“And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.”

Judas kisses Jesus.

Matt. xxvi: 48.

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave him a sign saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.”

Mark xiv: 44.

"And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him."

Luke xxii: 47.

"He that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him."

Jesus rebukes Judas.

Matt. xxvi: 50.

"And Jesus said unto him, Friend, wherefore art thou come?"

Luke xxii: 48.

"But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?"

Jesus rebukes the officers.

They fall prostrate.

John xviii: 4-6.

"Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground."

Jesus questions them

A second time.

Asks them to arrest him,

Let his apostles go.

John xviii: 7-9.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none."

The apostles prepare resistance.

Peter cuts off the ear of Malchus.

Matt. xxvi: 51.

"And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear."

Mark xiv: 47.

"And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear."

Luke xxii: 49.

"When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest and cut off his right ear."

Jesus rebukes them.

Heals the ear of Malchus.

Matt. xxvi: 52.

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

Luke xxii: 51.

"And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."

John xviii: 11.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

Jesus rebukes the mob.

Matt. xxvi: 55.

"In that same hour, said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled."

Mark xiv: 48.

"And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled."

Luke xxii: 52.

"Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness."

Jesus is seized—bound.

Matt. xxvi: 50.

"Then came they, and laid hands on Jesus, and took him."

Mark xiv: 46.

"And they laid their hands on him, and took him."

John xviii: 12.

"Then the band and the captain and officers of the Jews took Jesus, and bound him."

Apostles desert Jesus.

Matt. xxvi: 56.

"Then all the disciples forsook him, and fled."

Mark xiv: 50.

"And they all forsook him, and fled."

Tumult over young man.

Mark xiv: 52.

"And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: and he left the linen cloth, and fled from them naked."

SERIES II.

First March

From Gethsemane—

Outside of the city—

To Annas—

In the palace of the High Priest—

In the city.

Peter and John follow.

Matt. xxvi: 57.

“And they that had laid hold on Jesus led *him* away to the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.”

Mark xiv: 53.

“And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest.”

Luke xxii: 54.

“Then took they him, and led *him*, and brought him into the high priest’s house. And Peter followed afar off.”

John xviii: 13.

“And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and *so did* another disciple.”

SERIES III.

*First Trial.**Examination before Annas.*

Annas examines Jesus.

Jesus rebukes Annas.

Officers smite Jesus.

Jesus rebukes them.

John xviii: 19.

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

THE DENIALS OF PETER.

While the examination before Annas was in progress, a fire was kindled in the court yard around which the palace was built. John brought Peter in to the fire.

John xviii: 15.

" . . . That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

First Denial.

Matt. xxvi: 69.

"Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest."

Mark xiv: 69.

"And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew."

Luke xxii: 58.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, This man was also with him. And he denied him, saying, Woman, I know him not."

John xviii: 17.

"Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not."

Second Denial.

Matt. xxvi: 71.

"And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man."

Mark xiv: 69.

"And a maid saw him again and began to say to them that stood by, This is *one* of them. And he denied it again."

Luke xxii: 58.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not."

John xviii: 25.

"And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. . . . And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not."

Third Denial.

Matt. xxvi: 73.

"And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly."

Mark xiv: 70.

" . . . And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him. Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept."

Luke xxii: 59.

"And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly."

John xviii: 26.

"One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the cock crew."

SERIES IV.

Second March.

From Annas, in that part of the palace of the High Priest that was occupied by Annas, Jesus was taken through the court yard to Caiaphas, in another part of the Palace. As he was passing through the court yard he heard Peter's last denial.

Matt. xxvi: 57.

"And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled."

Mark xiv: 53.

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes."

Luke xxii: 54.

"Then took they him and led *him*, and brought him into the high priest's house."

John xviii: 24.

"Now Annas sent him bound unto Caiaphas the high priest."

The examination before Annas, and the denials of Peter (occurring at the same time) and convening the Sanhedrin, 70 men living in and near Jerusalem, consumed the forenoon of Sunday, April 10th. The examination before Caiaphas, the second trial of Jesus, did not begin earlier than Sunday afternoon, April 10th, Nisan 17th.

SERIES V.

Second Trial.

Examination before Caiaphas—

And Sanhedrin.

Sunday afternoon,

April 10th,

Nisan 17th.

Matt. xxvi: 59.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, *yet* found they none."

Mark xiv: 56.

"And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together."

Two false witnesses testify.

Matt. xxvi: 60.

"At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days."

Mark xiv: 57.

"And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together."

Jesus examined by High Priest,

Refuses to answer.

Matt. xxvi: 62.

"And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace."

Mark xiv: 60.

"And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? But he held his peace, and answered nothing."

The High Priest puts Jesus under oath, and asks him:

Matt. xxvi: 63.

"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Mark xiv: 61.

"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

High Priest rends his clothes. Denounces Jesus as guilty of Blasphemy. Council assent.

Matt. 26: 65.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now, ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

Mark xiv: 63.

"Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."

SERIES VI.

First Abuse of Jesus.

Matt. xxvi: 67.

"Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Saying, Prophesy unto us, thou Christ, Who is he that smote thee?"

Mark xiv: 65.

"And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands."

Luke xxii: 63.

"And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him."

The second examination of Jesus before Caiaphas, and his abuse by mob, consumed the entire afternoon of Sunday, April 10th, Nisan 17th.

SERIES VII.

Third March.

From the palace of the High Priest to the council room of the Sanhedrin in Temple area, Monday morning, April 11th, Nisan 18th.

Matt. xxvi: 1.

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death."

Mark xv: 1.

"And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council."

Luke xxii: 66.

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council."

SERIES VIII.

Third Trial.

First Regular Trial

Before Sanhedrin,

Monday forenoon,

April 11th,

Nisan 18th.

Luke xxii: 67-71.

"They questioned Jesus, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth."

By ballot the Sanhedrin condemned Jesus. The President pronounced sentence of death on him.

SERIES IX.

Altercation with Judas.

Judas, who had heard Jesus sentenced to death, has an altercation with the Sanhedrin.

Matt. xxvii: 3.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

SERIES X.

Sanhedrin Deliberate.

Disposal of Blood Money.

Matt. xxvii: 6.

"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

The trial before Sanhedrin, the sentence, the altercation with Judas and the deliberation over the blood money and the disposal of it, occupied the entire forenoon, Monday, April 11th, Nisan 18th.

SERIES XI.

Fourth March.

From Temple

To Pilate

In Pretorium,

Monday afternoon,

April 11th,

Nisan 18th.

Matt. xxvii: 2.

“And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.”

Mark xv: 1.

“ . . . They bound Jesus, and carried him away, and delivered him unto Pilate.”

Luke xxiii: 1.

“And the whole multitude of them arose, and led him unto Pilate.”

SERIES XII.

Fourth Trial.

First Trial—

Before Pilate—

In Pretorium.

Monday Afternoon,

April 11th,

Nisan 18th.

Matt. xxvii: 11.

“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.”

Mark xv: 2.

"And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled."

Luke xxiii: 3.

"And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean."

SERIES XIII.

Fifth March.

From the Pretorium—

To the Palace of Herod.

Luke xxiii: 7.

"And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time."

SERIES XIV.

Fifth Trial.

Before Herod Antipas—

In Palace of Herod.

Tuesday forenoon,

April 12th,

Nisan 19th.

Luke xxiii: 8.

"And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some

miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him."

SERIES XV.

Second Abuse of Jesus.

By Herod—

And his Court.

Luke xxiii: 11.

"And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe."

SERIES XVI.

Sixth March.

From Palace of Herod—

Back to Pilate in Pretorium.

Luke xxiii: 11.

"Herod sent him again to Pilate."

SERIES XVII.

Reconciliation

Of Herod and Pilate.

Luke xxiii: 12.

"And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves."

SERIES XVIII.

Pilate Summons

Accusers of Jesus.

Luke xxiii: 13.

"And Pilate when he had called together the chief priests and the rulers and the people."

The trial before Herod, the abuse of Jesus, the march back from the palace of Herod to the Pretorium, the reconciliation of Herod and Pilate, and the bringing the accusers of Jesus together in the Pretorium, consumed so much of the day that it was late in the afternoon, Tuesday, April 12th, Nisan 19th, when it was done.

SERIES XIX.

Sixth Trial.

Second Trial—

Before Pilate—

In the Pretorium,

Late in the afternoon,

Tuesday, April 12th,

Nisan 19th.

Luke xxiii: 14.

“Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*.”

John xviii: 28.

“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall

again, and called Jesus and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?"

Pilate tries to release Jesus.

Matt. xxvii: 15.

"Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, Let him be crucified."

Mark xv: 6.

"Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him."

Luke xxiii: 17.

"(For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired."

John xviii: 38.

" . . . And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Pilate yields—

To clamor of the mob.

Matt. xxvii.

"When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified."

Mark xv.

"And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified."

Luke xxiii.

"And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will."

It was now late in the night, Tuesday, April 12th. Pilate had but a small force, not sufficient to overawe the seditious multitude in and around the Pretorium. Pilate did not return to the residence part of the Pretorium, but remained in the court room. The mob remained in and around the Pretorium, lest Jesus should escape them.

SERIES XX.

Third Abuse of Jesus.

By Roman soldiers—

In guard room of Pretorium.

Matt. xxvii.

“Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.”

Mark xv.

“And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.”

John xviii.

“Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands.”

SERIES XXI.

Attempt to Sentence Jesus—

From tribunal—

On the Pavement—

Before the Pretorium.

Before daylight Wednesday, April 13th, Nisan 20th, Pilate left the council room in the Pretorium, went out and ascended the tribunal on the Pavement before the Pretorium, to pass sentence on Jesus. Before Jesus was brought out of the guard room, Pilate was warned by his wife.

Matt. xxvii: 19.

“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”

Alarmed, Pilate went back into the court room, called Jesus from the guard room and made another attempt to save him.

SERIES XXII.

Seventh Trial of Jesus.

Third Trial before Pilate—

In Pretorium,

Before daylight—

Wednesday morning, April 13th,

Nisan 20th.

John xix: 4-12.

“Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the

crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar."

SERIES XXIII.

Sentence of Jesus.

Between six and seven A. M.—

Wednesday, April 13th,

Nisan 20th.

John xix: 13.

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified."

SERIES XXIV.

Procession is formed.

Seventh March—

To Calvary.

Matt. xxvii: 31.

"And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him

away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull."

Mark xv: 20.

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull."

Luke xxiii: 25.

"Pilate delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death."

John xix: 16.

"And they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha."

SERIES XXV.

The Crucifixion.

Between 9 A. M. and 10 A. M.,

Wednesday, April 13th,

Nisan 20th.

Matt. xxvii: 34.

"They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him."

Mark xv: 23.

"And they gave him to drink wine mingled with myrrh, but he received *it* not. And when they had crucified him. . . . And it was the third hour, and they crucified him."

Luke xxiii: 33.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left."

John xix: 18.

"Where they crucified him, and two others with him, on either side one, and Jesus in the midst."

Inscription on the cross.

Matt. xxvii.

"And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left."

Mark xv.

"And the superscription of his accusation was written over: THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors."

Luke xxiii.

"And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS."

John xix.

"And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written."

Lots cast for

Garments of Jesus.

Matt. xxvii: 35.

“ . . . And parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”

Mark xv: 24.

“ . . . They parted his garments, casting lots upon them, what every man should take.”

Luke xxiii: 34.

“ . . . And they parted his raiment, and cast lots.”

John xix: 23.

“Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.”

Jesus prays for his enemies.

Luke xxiii: 34.

“Then said Jesus, Father, forgive them; for they know not what they do.”

Jesus is mocked by the mob.

Matt. xxvii: 39.

“And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.”

Mark xv: 29.

"And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe."

Luke xxiii: 35.

"And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself."

Jesus is insulted

By one of the malefactors.

Mark xxvii.

"The thieves also, which were crucified with him, cast the same in his teeth."

Mark xv.

" . . . And they that were crucified with him reviled him."

Luke xxiii.

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us."

One malefactor rebukes the other.

Prayer of malefactor.

Luke xxiii.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."

Jesus answers his prayer.

Luke xxiii.

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

Jesus says to John—

"Behold thy mother!"

To Mary —

"Behold thy son!"

John xix.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*."

Darkness covers the land—

From 12 M. to 3 P. M.

Mark xxvii.

"Now from the sixth hour there was darkness over all the land unto the ninth hour."

Mark xv.

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour."

Luke xxiii.

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour."

Jesus cries—

"Eloi, Eloi, lama sabachthani?"

Matt. xxvii.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias."

Mark xv.

"And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias."

Sour wine is offered him.

Matt. xxvii.

"And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him."

Mark xv.

"And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down."

Jesus cries—

"I thirst!"

Sour wine is offered him.

John xix.

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth."

Jesus cries—

"It is finished!"

John xix.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Jesus cries—

"Father,

"Into thy hands I commend my spirit!"

Luke xxiii.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

Earthquake.

Vail of temple rent.

Matt. xxvi.

"And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

Mark xv.

"And the vail of the temple was rent in twain from the top to the bottom."

Luke xxiii.

"And the sun was darkened, and the vail of the temple was rent in the midst."

Testimony of Centurion.

Matt. xxvii.

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

Mark xv.

"And when the centurion which stood over against him saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God."

Luke xxiii.

"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."

Multitude smite their breasts.

Luke xxiii.

"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."

Legs of malefactors broken.

John xix: 31.

"The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."

Side of Jesus pierced.

John xix.

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced."

Joseph of Arimathea, goes from the plain of crucifixion outside of the city, to Pilate in the Pretorium, to ask the body of Jesus.

Matt. xxvii.

"When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate and begged the body of Jesus."

Mark x.

"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus."

Luke xxiii.

"And, behold, *there was* a man named Joseph, a counselor; *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus."

John xix.

"And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus."

Pilate sends a messenger for the centurion in command of the execution. He comes into the city and assures Pilate that Jesus was dead.

Mark xv.

"And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph."

Pilate gives the body to Joseph. Joseph and Nicodemus purchase spices and return to Calvary. They take the body from the cross, wrap it in linen and spices, and lay it in the tomb.

Matt. xxvii.

" . . . Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."

Mark xv.

"And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Jesus beheld where he was laid."

Luke xxiii.

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid."

John xix.

“ . . . And Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.”

The body of Jesus was laid in the tomb at sunset, Wednesday, April 13th, in the beginning of Nisan 21st, a great annual sabbath, “The Last Day of Unleavened Bread,” for which the day of crucifixion was a preparation.

Women return to the city and rest the great annual sabbath—till Thursday, April 14th, at sunset.

Luke xxiii: 56.

“And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.”

Priests set a guard—

Over the tomb.

Matt. xxvii: 64.

“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”

Friday, April 15th, Nisan 22d, a secular day, the women prepare spices to embalm Jesus. Then rest Saturday, April 16th, the weekly sabbath.

Mark xvi: i.

"And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him."

Luke xxiii: 56.

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

Saturday evening, April 16th, as the common weekly sabbath was closing, and as the First Day of the week, Nisan 24th, was commencing, Jesus arose from the tomb.

Matt. xxviii: 1-10.

Matt. xxvii: 52, 53.

"In the end of the sabbath, as the First Day of the week was beginning, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word."

Jesus appeared to the women.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the

feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Guards return to the city.

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

CORRECT CHRONOLOGY OF THE ARREST, THE TRIALS, THE CRUCIFIXION AND THE RESURRECTION OF JESUS.

ISRAELITE ERA.				CHRISTIAN ERA.		
Hour of Day.	Day of Week.	A. M. 4034.	Day and Night.	Hour of Day.	Day of Week.	A. D. 30.
7	Fifth Day.	Nisan 14.	[REDACTED]	1 P.M.	Thursday.	April 7.
8				2		
9				3		
10				4		
11				5		
12				6		
1				7		
2				8		
3				9		
4				10		
5				11		
6				12		
7	Sixth Day.	Nisan 15.	[REDACTED]	1 A.M.	Friday.	April 8.
8				2		
9				3		
10				4		
11				5		
12				6		
1				7		
2				8		
3				9		
4				10		
5				11		
6				12		
7	1					
8	2					
9	3					
10	4					
11	5					
12	6					
				Preparation for Passover Supper.		
				Leaven removed from houses.		
				Passover Lamb brought to gate.		
				I. Passover Lamb slain as sun was setting;		
				II. Dressed; III. Cooked; IV. Preparation		
				for Passover Supper; V. Passover		
				Supper eaten with much ceremony; VI.		
				Jesus foretells that one of the apostles will		
				betray him; VII. Much talk over it; VIII.		
				Jesus designates the traitor; IX. Jesus		
				foretells that the apostles will desert him,		
				foretells denials of Peter.		

CORRECT CHRONOLOGY.—Continued.

ISRAELITE ERA.			CHRISTIAN ERA.		
Hour of Day.	Day of Week.	A. M. 4034.	Night and Day.	Hour of Day.	Day of Week.
					A. D. 30.
11	First Day.	Nisan 17.	5 A.M.	Sunday.	I. Mob appears in garden; II. Jesus is arrested and bound, with many incidents and much tumult; III. March to Annas.
12			6		April 10.
1			7		
2			8		
3			9		
4			10		
5			11		
6			12		
7			1 P.M.		
8			2		
9			3		
10			4		
11	5	VI. Long examination before Caiaphas, occupying the afternoon.			
12	6	VII. Abuse by temple police.			
1	Second Day.	Nisan 18.	7	Monday.	April 11.
2			8		
3			9		
4			10		
5			11		
6			12		
7			1 A.M.		
8			2		
9			3		
10			4		
11			5		
12			6		
1			7		
2			8		
3			9		
4			10		
5			11		
6			12		

CORRECT CHRONOLOGY.—Continued.

ISRAELITE ERA.				CHRISTIAN ERA.		
Hour of Day.	Day of Week.	A. M. 4034.	Day and Night.	Hour of Day.	Day of Week.	A. D. 30.
1	Sixth Day.	Nisan 22.		7 A.M.	Friday.	April 15.
2				8		
3				9		
4				10		
5				11		
6				12		
7				1 P.M.		
8				2		
9				3		
10				4		
11				5		
12				6		
1	Seventh Day.	Nisan 23.		7	Saturday.	April 16.
2				8		
3				9		
4				10		
5				11		
6				12		
7				1 A.M.		
8				2		
9				3		
10				4		
11				5		
12				6		
1				7		
2				8		
3				9		
4				10		
5				11		
6				12		

Women purchased spices.

Rested the Sabbath.

CORRECT CHRONOLOGY.—Concluded.

ISRAELITE ERA.				CHRISTIAN ERA.		
Hour of Day.	Day of Week.	A. M. 4034.	Day and Night.	Hour of Day.	Day of Week.	A. D. 30
7	Seventh Day.	Nisan 23.	1 P.M.			
8			2			
9			3			
10			4			
11			5			
12			6			
1	First Day.	Nisan 24.	7	Saturday.	April 16.	Jesus arose at sunset Saturday, as the Israelite First Day was beginning.
2			8			
3			9			Showed himself to the three Marys.
4			10			
5			11			
6			12			
7			1 A.M.			
8			2			
9			3			
10			4			Showed himself to Mary Magdalene.
11			5			
12			6			
1	Second Day.	Nisan 25.	7	Sunday.	April 17.	To Peter.
2			8			
3			9			
4			10			
			11			
			12			
			1 P.M.			
			2			
			3			
			4			
			5			
			6			
1			7			To Cleopas and companion; to the Ten Apostles.
2			8			
3			9			
4			10			

A CONSOLIDATED HARMONY CHRONOLOGICALLY ARRANGED.

Tuesday,

April 5th,

A. D. 30.

Third Day of the Week,

Nisan 12th,

A. M. 4034.

Now before the feast of the Passover, Jesus knowing that his hour had come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end.—*John*. When he had finished all of these words, said unto his disciples, “You know that after two days the Passover comes, and the Son of Man is to be delivered up to be crucified.”—*Matthew*. There were gathered together two days before the Passover and Unleavened Bread—*Mark*—the chief priests and the elders of the people into the court of the high priest, who was called Caiaphas; and they took counsel how they might take Jesus by craft and kill him. But they said, “Not during the feast, lest there be a tumult of the people”—*Matthew*—for they feared the people—*Luke*.

NOTE.—Tradition asserts that they arrested him during the feast, in flat contradiction of this positive statement.

Wednesday,

April 6th,

Fourth day of the week,

Nisan 13th.

And Satan entered into Judas, who was called Iscariot, one of the Twelve, and he went and communed with the chief priests and captains of the people—*Luke*—and said unto them, “What will you give me, if I deliver him to you?”—*Matthew*. And when they heard it, they were glad and promised to give him money—*Mark*. And they weighed out thirty pieces of silver—*Matthew*—and he consented—*Luke*. And from that time—*Matthew*—he sought opportunity to deliver him unto them in the absence of the people—*Luke*.

Thursday afternoon,

April 7th,

Fifth day of the week,

Close of Nisan 14th.

And the feast day was coming, on which the Passover must be sacrificed—*Luke*—and his disciples said unto him, “Where wilt thou that we go and make ready that thou mayest eat the Passover?”—*Mark*. And he sent Peter and John, saying,—*Luke*—“Go ye into the city and there ye shall meet a man carrying a pitcher of water, and wherever he shall enter in, say to the goodman of the house, The Teacher saith, ‘Where is the guest chamber where I shall eat the Passover with my disciples?’

And he will show you a large upper room furnished, ready. And there make ye ready for us." And his disciples went into the city and found it as he had said, and made ready for the Passover—*Matt.*

NOTE.—From sunset Thursday evening till sunset Friday evening was a great annual sabbath, "The First Day of Unleavened Bread." From Friday evening till sunset Saturday evening was the common weekly sabbath. Israelites were commanded to remain where a sabbath overtook them, and not to go outside of gate or door. Jesus and the apostles did not leave the building in which the large upper room was, until after sunset Saturday. They remained in that house two days.

Thursday evening,

April 7th,

Beginning of Nisan 15th,

Sixth day of the week.

And when evening was come he came with the twelve, and as they reclined and were eating, Jesus said, "With desire have I desired to eat this passover with you before I suffer: for I say unto you I will not eat it (again) until it be fulfilled in the kingdom of God." And he received a cup, and when he had given thanks, he said, "Take this and drink it among yourselves, for I say unto you I will not henceforth drink of the fruit of the vine, until the kingdom of God be come"—*Luke.*

Strife concerning

Who shall be greatest.

And there arose a contention amongst them con-

cerning which of them should be accounted greatest.—*Luke*.

Jesus washes the feet of the apostles.

Jesus ariseth from the supper and layeth to one side his garments, and he taketh a towel and girdeth himself. And he poureth water into a basin and he began to wash the disciples' feet and to wipe them with the towel with which he was girded. So he cometh to Simon Peter, and Peter said unto him, "Lord, dost *thou* wash *my* feet?" Jesus saith unto him, "What I do thou knowest not now, but thou shalt understand hereafter." Peter saith unto him, "Thou shalt *not* wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter said unto him, "Lord, not my feet only, but my hands and my head." Jesus said unto him, "He that is bathed needeth only to wash his feet, but is clean every whit, and ye are clean, but not all." For he knew who should betray him. Therefore he said, "You are not *all* clean."

So when he had washed their feet and had taken his garments again and had sat down, he said unto them, "Know ye not what I have done unto you? You call me 'Master' and 'Lord,' and ye do well, for so I am. If I then, your Master and Lord have washed your feet, you ought to wash one another's feet. For I have given you an example, that you should also do as I have done unto you. Verily, verily, I say unto you, a servant is not greater than his

Lord. Neither is he that is sent greater than he that sent him.”—*John*. The kings of the Gentiles have lordship over them, and they that are in authority over them are called “benefactors.” But you shall not be so, but he that is greater among you let him become as the younger, and he that is chief as he that doth serve. For which is greater, he that reclineth at meat, or he that serveth? Is not he that reclineth at meat? But I am in the midst of you as he that serveth. But you are they that have continued with me in my trials, and I appoint to you a kingdom, even as my Father appointeth me; that you may eat and drink at my table, and in my kingdom. And ye shall sit on thrones, judging the twelve tribes of Israel.—*Luke*. If you know these things, happy are you if you do them. I speak not of you all; I know whom I have chosen. But that the Scripture might be fulfilled: “He that eateth my bread lifteth up his heel against me.” From henceforth I tell you before it comes to pass, that when it comes to pass you may believe that I am He. Verily, verily, I say unto you: he that receives whomsoever I send, receives me; and he that receives me, receives Him that sent me.—*John*.

Between the Passover Supper, Thursday night, April 7th, Nisan 15th, and instituting the Lord’s Supper, Saturday night, April 9th, Nisan 17th, the long discourses of which we have only outlines in

John xiv, xv, xvi, and the prayer of John xvii, were delivered.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, be-

ing *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it* hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the

word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law. They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to

ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

The Lord's Prayer.

John xvii.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and

they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them."

Saturday night,

April 9th,

First day of the week,

Nisan 17th.

Jesus Institutes the Lord's Supper.

For I received of the Lord that which I also delivered unto you: how that the Lord Jesus in the night in which he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you." And in like manner also the cup, after supper, saying, "This cup is the new covenant in my blood. This do, as oft as ye drink it, in remembrance of me."—*Paul*. As they were eating, Jesus took bread and blessed it and break it, and gave it to his disciples, saying, "Take, eat; this is my body"—*Matthew*—"which is given for you. Do this in remembrance of me." *Luke*. And he took a cup, and gave thanks, and gave it to them saying, "Drink ye all of it; for this is my blood of the new covenant shed for many into the remission of sins. But I say unto you I will not henceforth drink of this fruit of the vine, until I drink it in my Father's kingdom."—*Matthew*. Then upon the First Day of the week (Saturday night) when the disciples were gathered to break bread, Paul discoursed to them, intending to depart on the morrow, and prolonged his speech until midnight.—*Acts XX*.

they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them."

Saturday night,

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First day of the week,

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Jesus Institutes the Lord's Supper.

For I received of the Lord that which I also delivered unto you: how that the Lord Jesus in the night in which he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you." And in like manner also the cup, after supper, saying, "This cup is the new covenant in my blood. This do, as oft as ye drink it, in remembrance of me."—*Paul*. As they were eating, Jesus took bread and blessed it and break it, and gave it to his disciples, saying, "Take, eat; this is my body"—*Matthew*—"which is given for you. Do this in remembrance of me."—*Luke*. And he took a cup, and gave thanks, and gave it to them saying, "Drink ye all of it; for this is my blood of the new covenant shed for many into the remission of sins. But I say unto you I will not henceforth drink of this fruit of the vine, until I drink it in my Father's kingdom."—*Matthew*. Then upon the First Day of the week (Saturday night) when the disciples were gathered to break bread, Paul discoursed to them, intending to depart on the morrow, and prolonged his speech until midnight.—*Acts XX*.

*Jesus foretells**His betrayal.*

And when Jesus had said these words he was troubled in spirit, and testified and said: "Verily, verily, I say unto you, that one of you shall betray me." The disciples looked at one another, doubting of whom he spoke.—*John*. And they were exceeding sorrowful and began to say unto him, "Lord, is it I?" And he answered and said, "He that dipeth his hand into the dish with me, the same shall betray me. The Son of man goes even as it is written of him, but woe unto him by whom the Son of man is betrayed. Good it were for that man if he had never been born." Then Judas, who betrayed him, answered and said, "Lord, is it I?" Jesus said to him, "Thou hast said."—*Matthew*. There was at the table, resting on the bosom of Jesus, one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him and said, "Tell us who it is of whom he speaks." He, leaning back, as he was on the bosom of Jesus, said unto him, "Lord, who is it?" Jesus therefore answered and said, "It is he for whom I shall dip the sop and give it to him." So when he had dipped the sop he took it and gave it unto Judas, the son of Simon Iscariot. And after the sop, Satan entered into him. Therefore Jesus said to him, "That which thou doest, do quickly." No man at the table knew for what intent Jesus spoke unto him. For some

thought that because Judas had the purse, Jesus said unto him, "Buy what things we have need of for the feast." Or that he should give something unto the poor. Judas having received the sop then went out immediately, and it was night.—*John*.

NOTE.—The events beginning with the killing of the Passover lamb at sunset, the beginning of Nisan 15th (Thursday, April 7th), and closing with the prayer of Jesus (*John xvii*), closed at sunset, Saturday, April 9th, the beginning of Nisan 17th, a First Day of the week. Jesus was not arrested on Nisan 15th, the First Day of Unleavened Bread, which began at sunset, Thursday, April 7th, and closed at sunset, Friday, April 8th, for it was an annual sabbath, a great sabbath, one of the most sacred days of the Israelite religion. He was not arrested on Saturday, April 9th, for from Friday, April 8th, at sunset, until sunset Saturday, April 9th, was the Seventh Day of the week, and the weekly sabbath. No secular work, such as arrest and trial, could be done on these days. *Lev. xxiii: 1-7*. The rulers decided not to arrest Jesus, and did not arrest him on those days. *Matt. xxvi: 3-5*; *Mark xiv: 1, 2*. Jesus observed these two sabbaths in the building in which the large upper room was, as the law required. *Ex. xvi: 39*; *xx: 9*. Law and history make this absolutely certain. Jesus did not institute the Lord's Supper, Thursday night, April 7th, Nisan 15th, when he ate the Passover Supper. He instituted the Supper the night he was betrayed, Saturday night, April 9th, in the beginning of Nisan 17th, a First Day of the week. *1 Cor. xi: 23*. The disciples at Troas observed the Supper Saturday night, in the beginning of the First Day—the same time that Jesus instituted it. Pliny declares that Christians observed the Supper the night before their social meeting and love feast, which was on the First Day. If, as tradition assumes, Jesus instituted the Supper Thursday night, nothing can be more incongruous than observing it Sunday forenoon, unless it be changing a supper into a dinner. The Supper should be observed Saturday evening. Jesus and the apostles leave the build-

ing in which the large upper room was and cross the Kedron and go to the Mount of Olives.

When Jesus had spoken these words—*John*—and they had sung a hymn—*Matthew*—Jesus and his apostles went over the brook Kedron to the Mount of Olives.—*John*. Jesus foretells that his apostles would desert him, and the denials of Peter.

And Jesus said unto them, "When I sent you forth without purse and wallet and shoes, did you lack anything?" And they said, "Nothing." And he said to them, "But now he that has a purse, let him take it; and likewise a wallet; and he that has none, let him sell his cloak and buy a sword; for I say unto you, that which is written must be fulfilled in me."

"And he was reckoned among transgressors." For the things concerning me now have an end. And they said unto him, "Lord, behold here are two swords." And he said unto them, "It is sufficient."—*Luke*. And Jesus said unto them, All of you shall be caused to stumble because of me this night, for it is written:

I will smite the shepherd,
And the sheep of his flock
Shall be scattered.

But after I am risen I will go before you into Galilee.—*Matthew*. Simon Peter saith unto him, "Lord, whither goest thou?" Jesus answered: "Whither I go thou canst not follow me now, but

thou shalt follow me afterwards." Peter saith unto him: "Lord, why cannot I follow thee even now?"—*John*. Jesus saith unto him: "Simon, Simon, behold Satan asked to have thee, that he might sift even as wheat. But I made supplication for thee, that thy faith fail not. And do thou, when thou hast turned again, establish thy brethren."—*Luke*. Peter said, "I will lay down my life for thee."—*John*. "If all shall be caused to stumble—*Matthew*—I am ready to go with thee even into death."—*Luke*. And he spake exceedingly vehemently: "If I must die with thee I will not deny thee." And in like manner said they all.—*Mark*. And Jesus answered: "Wilt thou indeed lay down thy life for me—*John*—I tell thee, Peter, the cock shall not crow twice this day, before thou shalt deny three times that thou knowest me"—*Luke*.

About midnight, Saturday night, April 9-10, First Day of the week, Nisan 17th, Jesus and the apostles return from the Mount of Olives to Gethsemane, on the road to Jerusalem. Then Jesus came to a place called Gethsemane—*Matthew*—where there was a garden into which he entered—*John*—and his disciples followed him, and when he was at the place he said to them—*Luke*—"Sit here while I go yonder and pray—*Matthew*—and pray that you enter not into temptation"—*Luke*. And he took Peter and the two sons of Zebedee and began to be exceedingly sorrowful and sore troubled.

Then said he unto them: "My soul is exceedingly sorrowful even unto death. Stay you here and watch with me"—*Matthew*. And he was parted from them about a stone's throw, and he kneeled down and fell on his face and said: "O my Father, if it be possible, let this cup pass from me. Nevertheless not as I will but as thou wilt." And he came to his disciples and found them sleeping, and said unto Peter: "What, could not you watch with me for one hour? Watch and pray therefore that you enter not into temptation. The spirit indeed is willing, but the flesh is weak." And again, a second time, he went away and prayed again saying: "O my Father, If this cup can not pass unless I drink it, thy will be done." And he came again and found them sleeping, for their eyes were heavy—*Matthew*—and they knew not what to answer him—*Mark*. And he went away a third time and prayed, saying the same words.—*Matt*. And there appeared unto him an angel strengthening him, and being in agony he prayed more earnestly, and his sweat became as it were great drops of blood falling down to the ground. And when he arose from his prayer he came to his disciples and found them sleeping with sorrow, and said unto them,—*Luke*—Sleep on, now, and take your rest. Behold the hour is come and the Son of Man is betrayed into the hands of evil

men. Arise, Let us go hence. Behold he that betrays me is at hand.—*Matt.*

NOTE.—Now let the reader reflect on all that had happened since slaying the lamb and ask: "Could it all happen in a few hours?"

SERIES I.

The Arrest.

Just before daylight,
 Sunday morning,
 April 10th,
 First Day of the Week,
 Nisan 17th.

And while he was yet speaking, Judas, one of the twelve—*Matthew*—who had betrayed him and knew of the place, for Jesus frequently resorted thither with his disciples, having received a band of soldiers and officers from the chief priests, came thither with lanterns, torches and weapons—*John*—and with a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him had given them a sign, saying, "The one whom I shall kiss, that is he. Take him and lead him away safely." And when he was come, immediately he went up to Jesus and said, "Teacher," and kissed him.—*Mark.* And Jesus said unto him, "Judas, do you betray the Son of Man with a kiss?—*Luke.* Wherefore art thou come?—*Matthew.* Do that for which you have

come.”—*Mark*. Jesus knowing all things that were coming on him, went forth and said, “Whom seek ye?” They answered him, “Jesus of Nazareth.” Then said Jesus unto them, “I am he.” And Judas who had betrayed him was standing by with them. When he said unto them, “I am he,” they went backward and fell to the ground. Again he asked them, “Whom seek ye?” And they again answered, “Jesus of Nazareth.” Jesus answered and said, “I have told you that I am he. If you seek me, let these go away.” That the words might be fulfilled which he spoke:

Of those thou hast given me,
I have lost none.

—*John*.

Then they laid hands on Jesus and took him.—*Mark*. And when they that were about him saw what would follow, they said unto him, “Teacher, shall we smite with the sword?”—*Luke*. Simon Peter having a sword drew it and struck the servant of the High Priest and cut off his right ear. Now the name of that servant was Malchus.—*John*. And Jesus said unto him, “Put up thy sword again into its place. For all that take the sword, shall perish by the sword. Do you think that I can not beseech my Father and he will even now send me more than twelve legions of angels? How then should the Scripture be fulfilled, that it must be thus?”—*Matthew*. “Put up, therefore, thy sword into its sheath. The cup that my Father giveth me, shall

I not drink it?"—*John*. And he touched the ear and healed him. Jesus said to the chief priests and captains of the temple and elders who had come out against him, "Have you come out as against a robber to seize me with swords and staves?—*Matthew*. When I was with you daily in the temple, you stretched not forth your hands against me. But this is your hour, and the power of darkness.—*Luke*. And all this has come to pass that the Scriptures and the prophets might be fulfilled." Then his disciples left him and fled.—*Matthew*. And a certain young man followed him, having a linen cloth cast about him and over his body. And they laid hold on him, and he left the linen cloth and fled naked.—*Mark*. So the band and its officers and the chief priests and the officers seized Jesus and bound him.—*John*.

SERIES II.

First March.

About daylight—

Sunday morning—

April 10th,

First day of the week,

Nisan 17th.

Jesus is taken from the garden outside of the city, to the palace of the High Priest in the city, in which Caiaphas, the High Priest, and his father-in-law, Annas, President of the Sanhedrin, lived. As

the Israelites regarded Annas as the rightful High Priest, he was called High Priest. Jesus was taken before Annas.

And they led him away to the house of the High Priest, and Peter followed him afar off—*Luke*—and so did another disciple who was known to the High Priest, and he entered in with Jesus into the court of the High Priest. And they led Jesus to Annas first, for he was father-in-law to Caiaphas, who was High Priest that year.—*John*.

SERIES III.

First Trial.

Examination—

Before Annas.

And the High Priest (Annas) therefore asked Jesus concerning his teaching. Jesus answered him, "I have spoken already to the world. I have taught constantly in the synagogues and the temple, when all the Jews came together; and I spoke nothing in secret. Why do you ask me? Ask them that heard me what I said. Behold thou knowest the things that I said." And when he had said this, one of the officers that stood by struck Jesus with his hand saying, "Do you answer the High Priest like that?" Jesus answered him, "If I have spoken evil, testify to the evil. But if I speak justly, why do you smite me?" And Annas sent him bound to the High Priest.—*John*.

NOTE.—This ended the first examination of Jesus before Annas, called High Priest, because the Israelites regarded him as rightfully High Priest. This occupied several hours, for while it was transpiring the three denials of Peter occurred, and as Peter was vociferating his last denial, Jesus was led past him through the court yard around which the palace was built, on his way to Caiaphas and heard Peter's last denial.

The Denials of Peter.

Peter followed Jesus to the palace of the High Priest afar off, and so did another disciple who was known to the High Priest, and he entered in with Jesus into the court of the High Priest; but Peter was staying without at the door. So he that was known to the High Priest went out and spoke to her that kept the door and brought Peter in. The maid that kept the door said to Peter, "Are not you also one of his disciples?" He said, "I am not."—*John*. And when they had kindled a fire in the midst of the court (yard around which the palace was built), and had sat down together, Peter sat in the midst, and a certain maid saw him as he sat in the midst and looked steadfastly at him and said: "This man was with him."—*Luke*. And he denied with an oath, "I know not the man."—*Matthew*. "I neither know the man, nor do I understand what you say;" and he went out on to the porch and the cock crew.—*Mark*. And after the space of about an hour, another confidently affirmed, saying, "This man was with him for he is a Galilean."—*Luke*. "Your speech betrays you."—*Mat-*

thew. But he began to curse and swear, "I know not the man of whom you speak."—*Mark*. And as he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered the words of the Lord, "Before the cock shall crow twice, you shall deny me three times." And Peter went out and wept bitterly.—*Luke*.

NOTE.—These denials occupied several hours.

SERIES IV.

Second March.

Some time during the forenoon of Sunday, April 10th, Nisan 17th, Jesus was taken from that part of the palace of the High Priest occupied by Annas, after his examination before Annas, to that part of the palace occupied by Caiaphas, to be examined by Caiaphas and the Sanhedrin. The Sanhedrin was a body of seventy men, advanced in years, residing in Jerusalem and vicinity. It would require time to notify such a body, and for it to assemble. The examination before Caiaphas did not begin, in all probability, until in the afternoon of Sunday, April 10th, Nisan 17th. Looking up witnesses and hearing their tales before taking them before the court, took up time.

And Annas sent Jesus bound to Caiaphas, the High Priest.—*John*. And they led Jesus away to the house of Caiaphas, the High Priest.—*Matthew*. They led Jesus to the High Priest, and there came

together with the High Priest all the chief priests and the scribes.—*Mark*.

SERIES V.

Second Trial.

Examination before Caiaphas—

And the Sanhedrin.

Sunday afternoon,

April 10th,

Nisan 17th.

And the whole council and the chief priests sought false testimony against Jesus, that they might put him to death, and did not find it, although many false witnesses came—*Matthew*—for many bore false testimony against him, and their evidence did not agree together.—*Mark*. But afterward two came forward and bore false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another without hands.'" And neither did their testimony agree together. And the High Priest stood up in the midst and asked Jesus, "Do you answer nothing? What is it that these testify against thee?" But Jesus held his peace and answered nothing. Again the High Priest said unto him, "I adjure thee by the living God, that thou tell me whether thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said. Nevertheless I say unto thee, hereafter

(Greek—in a short time) you shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.” Then the High Priest rent his clothes, saying, “He has spoken blasphemy. What further need have we of testimony? Behold you have heard his blasphemy. What think you?” And they all said, “He is worthy of death.”

SERIES VI.

First Abuse of Jesus.

Then did they spit in his face, and buffet him. And some smote him with their hands, saying, “Prophesy unto us, thou Christ, who is he that smote thee?”—*Matt.* And the men that held Jesus mocked him and smote him. And when they had blindfolded him they struck him in the face and asked him, saying, “Prophesy who it is that smote thee.”—*Luke.*

This closed the examinations of Jesus in the palace of the High Priest. He was informally condemned, but legal sentence could be pronounced on him only in the regular place of meeting of the Sanhedrin, a circular room in the temple area, and after a regular trial.

SERIES VII.

Third March

From the Palace of the High Priest—

To the Council Room of the Sanhedrin—

In Temple Area.

Monday Morning—

April 11th,

Nisan 18th.

And straightway, in the morning—*Mark*—as soon as it was day—*Luke*—the chief priests and elders of the people, and the entire council, led Jesus away to their council (room).—*Matt.*

SERIES VIII.

Third Trial.

First Regular Trial—

In the Council Room—

Of the Sanhedrin.

And the entire council held a consultation, and took counsel against Jesus to put him to death.—*Matt.* And they said unto Jesus: "If thou art the Christ, tell us." But he said unto them: "If I tell you, you will not believe. And if I also question you, you will not answer. But hereafter the Son of Man shall be seated at the right hand of the power of God." And then they all said: "Art thou the Son of God?" And he said to them: "Ye say that I am." And they said: "What further need have we of testimony, for we ourselves have heard from his own mouth."

NOTE.—Formal condemnation by ballot was now declared, and formal sentence to death was pronounced by the President of the Sanhedrin. Judas, who was present, had an altercation with the council.

SERIES IX.

Altercation with Judas.

Then when Judas, who had betrayed him, saw that he was sentenced to death, he repented and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood." But they said to him, "What is that to us? See thou to that." And he cast down the pieces of silver into the midst of the sanctuary and departed, and went his way and hanged himself.—*Matthew*.

SERIES X.

Disposal of Blood Money.

And the chief priests took the pieces of silver and said, "It is not lawful to put them into the sanctuary, since it is the price of blood." And they took council and bought with them the potters' field to bury strangers in. Wherefore the field was called "The field of blood" unto this day.—*Matthew*.

NOTE.—The trial, the altercation with Judas and the disposal of the blood money, consumed the entire forenoon of Monday, April 11th, Nisan 18th. Jesus is now taken to Pilate, the Roman Procurator.

SERIES XI.

Fourth March.

From the council room

Of the Sanhedrin—

To the Pretorium—

The palace of Pilate,

Monday afternoon,

April 11th,

Nisan 18th.

They led Jesus therefore from Caiaphas into the Pretorium—*John*—before Pilate the Procurator.—*Mark*.

SERIES XII.

Fourth Trial.

First Trial—

Before Pilate,

Monday Afternoon,

April 11th,

Nisan 18th.

And Pilate went out to them and said, "What accusation do you bring against this man?" They answered and said, "If this man were not an evil doer, we should not have delivered him up to you."—*John*. And they began to accuse him, saying, "We found this man perverting our people, and forbidding them to pay tribute to Cæsar, saying that he himself is Christ a king."—*Luke*. And Pilate asked him, saying, "Art thou king of the Jews?" And he answered and said, "It is as thou sayest." Pilate said to the chief priests and the multitude, "I find no fault in this man."—*Luke*. "Take him away and judge him according to your own laws." The Jews said to him, "It is not lawful for us to

put a man to death.”—*John*. And the chief priests accused him of many things.—*Mark*. And he made no answer, and Pilate said to him, “Do you not know how many things they testify against you?” And he gave him no answer, not even one word, insomuch that the Procurator wondered.—*Matthew*. But they were the more urgent saying, “He stirs up the people throughout all Judea, beginning at Galilee, even unto this place.” When Pilate heard of Galilee, he asked whether the man were a Galilean.—*Luke*.

NOTE.—This covered the time of Monday afternoon, April 11th.

SERIES XIII.

Fifth March.

From Pretorium—

To the Palace of Herod,

Tuesday morning—

April 12th,

Nisan 19th.

As soon as Pilate learned that Jesus belonged to Herod's jurisdiction, he sent him to Herod, who was himself in Jerusalem at that time.—*Luke*.

SERIES XIV.

Fifth Trial.

Trial before Herod—

Tuesday forenoon,

April 12th.

As soon as Herod saw Jesus he was exceedingly glad, for he had been desirous for a long time to see him, because he had heard many things in regard to him, and he hoped to see some miracle wrought by him. And the chief priests and scribes stood by and accused him vehemently. Then Herod questioned him in many words, but he answered him nothing.—*Luke*.

SERIES XV.

Second Abuse of Jesus.

And Herod and his soldiers set him at naught, and mocked him, and arrayed him in gorgeous apparel.—*Luke*.

SERIES XVI.

Sixth March.

From Palace of Herod—

To Pretorium to Pilate.

And Herod sent him back to Pilate.—*Luke*.

SERIES XVII.

Herod and Pilate

Are reconciled.

And the same day Herod and Pilate made friends together; for before they were at enmity between themselves.—*Luke*.

SERIES XVIII.

Pilate summons

The accusers of Jesus.

And Pilate called together the chief priests, the rulers and the people.—*Luke*.

NOTE.—The march to Herod's palace, the trial before Herod, the abuse by Herod, the march back to the Pretorium to Pilate, the reconciliation of Herod and Pilate and summoning the accusers of Jesus, extended until late in the afternoon.

SERIES XIX.

Sixth Trial.

Second Trial—

Before Pilate—

In the Pretorium,

Late Tuesday afternoon,

Tuesday, April 12th,

Nisan 19th.

And Pilate when he had called together the chief priests, the rulers and the people—*John*—said unto them: "You have brought to me this man as one who perverts the people, and behold I have examined him before you and found no fault in the man in regard to the things of which you accuse him. Nor has Herod, for he sent him back to me. And behold nothing worthy of death has been done by him."—*Luke*. Then Pilate again retired into the Pretorium, and called Jesus and said unto him, "Art thou the king of the Jews?" Jesus replied, "Do you ask this of yourself, or have others told you concerning me?" Pilate answered, "Am I a Jew? Your own people and the chief priests have delivered you unto me. What have you done?"

Jesus replied, "My kingdom is not of this world. If my kingdom were of this world, my subjects would fight for me, that I should not be delivered up to the Jews. But now my kingdom is not from hence." Pilate therefore said to him, "Art thou a king?" And Jesus replied, "What you say is true. To this end I have been born. To this end I came into the world, that I might bear testimony to the truth. Every one that is of the truth hears my voice." Pilate said, "What is truth?" And when he had said this, he went forth to the Jews and said, "I find no fault in this man."—*John*. "I will therefore chastise him and release him."—*Luke*. Now the Procurator was accustomed to release to the multitude at this feast one prisoner whoever they wished.—*Matthew*. And there was one Barabbas, that lay bound with them, that made an insurrection with him, who had committed murder in the insurrection. And the multitude began to ask him that he would do as he was accustomed to do.—*Mark*. Pilate said to them, "Whom will you that I release unto you? Barabbas, or Jesus who is called the Christ?"—*Matthew*. Will you that I release unto you the king of the Jews?—*Mark*. You have a custom that I release unto you one at the Passover. Shall I release unto you the king of the Jews?—*John*. I will therefore chastise him and release him."—*Luke*. But the chief priests and elders persuaded the people that they should ask for

Barabbas, and destroy Jesus.—*Matthew*. But the Procurator said unto them, desiring to release Jesus, for he perceived that because of malice the chief priests had delivered him, "Which of the two shall I release unto you?" And they said, "Barabbas." And Pilate said to them, "What then shall I do with him that is called the Christ—*Matthew*—that you call king of the Jews?"—*Mark*. And they all cried, "Crucify him."—*Mark*. And Pilate said to him, "Why, what evil has he done?" But they cried the more vehemently "Crucify him!"—*Mark*. And he said to them a third time, "Why, what evil has he done? I find no cause of death in him. I will therefore chastise him and release him." But they persisted, asking with a loud voice that he be crucified.—*Luke*. So when Pilate perceived that he prevailed nothing, but rather that a tumult was arising, he took water and washed his hands before the multitude saying, "I am innocent of the blood of this righteous man. See ye to it." And all the people said, "His blood be on us and our children."—*Matthew*. And wishing to satisfy the multitude, Pilate released Barabbas, and when he had scourged Jesus, he delivered him to the multitude to be crucified.—*Mark*.

This long tumultuous trial lasted until late in the night, April 12th, the beginning of Nisan 20th.

SERIES XX.

Third Abuse of Jesus.

About midnight,

Tuesday night,

April 12th.

“And the soldiers of the Procurator took Jesus and led him away within the court which is called the Pretorium—*Mark*—and gathered around him the entire cohort; and they stripped him and put on him a purple robe, and plaited a crown of thorns and put it on him, and put a reed in his hand; and they bowed before him and mocked him, saying, “Hail! King of the Jews!”—*Matthew*. And they smote him with a reed on the head.—*Mark*. And they smote with their hands—*John*—and spit on him.—*Matthew*.

The city had been in an uproar for three days, and especially on Tuesday. Alarmed at Pilate's eagerness to save Jesus, the mob surrounded the Pretorium all night. Pilate did not retire to the residence part of the Pretorium, but remained in the court room.

SERIES XXI.

*Attempt to Sentence Jesus—**On Pavement.*

Before daylight, Wednesday morning, April 13th, Pilate resolved to sentence Jesus and turn him over to the mob. He went out and ascended the tri-

bunal on the Pavement, and was about to order Jesus to be brought from the guard room. And when he was sitting on the judgment seat, his wife sent unto him, saying, "Have nothing to do with this righteous man, for I have suffered many things this day in a dream because of him."—*Matthew*.

Alarmed, Pilate went back into the court room in the Pretorium, and had Jesus brought out of the guard room.

SERIES XXII.

Seventh Trial of Jesus.

Third Trial—

Before Pilate—

In Pretorium,

Before daylight—

Wednesday, April 13th,

Nisan 20th.

Pilate went out again and said to the Jews, "Behold I bring him out again to you, that you may hear that I find no fault in him." Jesus therefore came out wearing the purple garment and the crown of thorns. And Pilate said unto them, "Behold the man!" When therefore the chief priests and officers saw him, they cried out, saying, "Crucify! Crucify!" Pilate said unto them, "Take him yourselves and crucify him, for I find no fault in him." The Jews answered him, "We have a law, and by that law he ought to die, because he made himself

the Son of God." When Pilate therefore heard this saying, he was the more afraid, and he entered into the Pretorium again and said to Jesus, "Whoever and what art thou?" Jesus made him no answer. Pilate therefore said unto him, "Speakest thou not? Knowest thou not that I have power to release thee, and I have power to crucify thee?" Jesus said to him, "Thou wouldst have no power against me, unless it were given thee from above. Therefore he that delivered me to thee hath the greater sin." Upon this Pilate sought to release him, but the Jews cried, "If you release this man, you are not Cæsar's friend. Every one that makes himself a king speaks against Cæsar."

SERIES XXIII.

The Sentence.

Between six and seven A. M.—

Wednesday,

April 13th,

Nisan 20th.

When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment seat in a place called the "Pavement." Now it was the preparation day for the Passover (the last Passover feast, Nisan 21st) and it was about the sixth hour. And he said to the Jews, "Behold your king!" They therefore cried out again, "Away with him! Crucify him!" Pilate said to them,

“Shall I crucify your king?” The chief priests answered, “We have no king but Cæsar.” Therefore he delivered him up to be crucified.—*John*.

A procession, with military escort, was formed. The condemned, bearing their crosses, were led away to the place of crucifixion, outside of the city, attended by an immense mob.

SERIES XXIV.

Seventh March—

From Pretorium—

To Calvary—

Outside of the city.

They took the robes off of Jesus and put on his own garments, and led him away to crucify him—*Matthew*—and he, bearing his cross, went forth—*John*—and as they came out they passed a man of Cyrene, Simon by name,—*Matthew*—the father of Alexander and Rufus—*Mark*—who passed by, coming out of the country, and on him they laid the cross—*Luke* and compelled him to carry it. And there followed a great company of people, and women, who bewailed him. But Jesus turning said, “Daughters of Jerusalem! Weep not for me, but weep for yourselves. For behold I say unto you, the days are coming when they shall say, ‘Blessed are the barren—the womb that never bore, and the breasts that never gave suck.’ Then shall they begin to say to the mountains, ‘Fall on us.’ And to the hills, ‘Cover

us.' For if they do these things in the green tree, what shall they do in the dry?"—*Luke*. And they came to a place called "Golgotha,"—*Mark*—called "Calvary"—*Luke*—which is, being interpreted, "The Place of the Skull."—*Matthew*. And they offered him some wine mingled with myrrh, but he received it not.—*Mark*.

SERIES XXV.

The Crucifixion.

Between 9 and 10 A. M.,

Wednesday, April 13th,

Nisan 20th.

And they crucified him, and with him they crucified two malefactors—one on the right hand, the other on the left, and Jesus in the midst; and it was about the third hour when they crucified him.—*Mark*. And Jesus said, "Father, forgive them; they know not what they do."—*Luke*. And Pilate wrote a title and put it on the cross. And there was written, "Jesus of Nazareth, King of the Jews."—*John*. "This is the King of the Jews."—*Luke*. "The King of the Jews."—*Matthew*. Many of the Jews read this title, for the place where Jesus was crucified was near to the city. And it was written in Hebrew, Greek add Latin. The chief priests of the Jews said to Pilate, "Write not 'The King of the Jews,' but that he said, 'I am King of the Jews.'" Pilate answered, "What I have written I

have written.”—*John*. The soldiers therefore, when they had crucified Jesus, took his garments and divided them into four shares—each soldier a share, and also the coat. Now the coat was without a seam, woven from the top in one piece. Therefore they said one to another, “Let us not rend it; but cast lots for it, whose it shall be”; that the Scripture might be fulfilled which saith:

They parted my garment among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did.—*John*. And the people stood looking on—*Luke*—and those that passed by railed at him, wagging their heads, saying, “Thou that destroyest the temple and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross.” In like manner also the chief priests and the scribes and the elders mocking him said, “He saved others, himself he cannot save. He is the King of Israel! Let him come down from the cross and we will believe on him. He trusteth in God. Let him deliver him, if he desireth him. For he said, ‘I am the Son of God.’”—*Matthew*. And the soldiers also taunted him, coming to him and offering him sour wine, saying, “If thou art the King of the Jews, save thyself.”—*Luke*. And the malefactors that were crucified with him, cast upon him the same reproach, and railed at him, saying, “Art not thou the Christ? Save thyself and us.” But one of the

malefactors answered, and rebuking him said, "Dost not thou fear God, seeing that thou art in the same condemnation? And we justly, for we receive the due reward of our sins; but this man has done nothing wrong." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily, verily I say unto thee: to-day thou shalt be with me in Paradise."—*Luke.*

Now there stood by the cross of Jesus, his mother, his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When, therefore, Jesus saw his mother and the disciple standing by whom he loved, he said to his mother, "Woman, behold thy son!" Then he said to the disciple, "Behold thy mother!" And from that hour that disciple took her to his house.—*John.* And it was about the sixth hour (noon) and darkness covered the whole land until the ninth hour (3 P. M.), the sunlight failing.—*John.* And about the ninth hour (between 3 and 4 P. M.), Jesus cried with a loud voice, "*Eloi, Eloi, lama sabachthani!*" which, being translated is, "My God! My God! Why hast thou forsaken me?" And when some of them who stood by heard it, they said, "He calls Elijah."—*John.* And immediately one of them took a sponge and filled it with sour wine, and offered it to him to drink. But the rest said, "Stop! Let us see if Elijah comes to save him."—*Matthew.* After

this, Jesus knowing that all things were finished that the Scriptures might be fulfilled, said, "I thirst." There was set there a vessel full of sour wine. So they took a sponge full of sour wine, upon hyssop, and brought and held it to his mouth. Then when Jesus had received the sour wine, he cried, "It is finished."—*John*. And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit."—*Luke*. And he bowed his head and yielded up his spirit. And the earth did quake, and the rocks were rent, and the veil of the temple was rent in twain from top to bottom.—*Matthew*. And when the centurion, who stood by over against him, saw what happened, he said, "Truly this was the Son of God."—*Mark*. Now when those who were with the centurion—*Mark*—the multitude that came together to this sight—*Luke*—saw the earthquake and the things that happened, they feared exceedingly—*Matthew*—and returned smiting their breasts. And there were many women looking on from a distance,—*Matthew*—women that followed him, and his acquaintances,—*Luke*—Mary Magdalene, and Mary the mother of Jesus, and Mary the mother of James the less, and Joseph, and Salome, who, when he was in Galilee, followed him and ministered unto him—*Mark*—who stood afar off and saw these things—*Luke*.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross

upon the sabbath (for the day of that sabbath was a great day, it was Nisan 21st, the last day and great day of Unleavened Bread—Passover week), asked Pilate that their legs might be broken and they might be taken away. The soldiers came, therefore, and broke the legs first of one and then of the other that was crucified with him. But when they came to Jesus and saw that he was already dead, they brake not his legs. However, one of the soldiers, with a spear, pierced his side, and immediately there came out blood and water. And he that saw has borne testimony, and his testimony is true, and he knows that what he says is true, that you may also believe. For these things happened that the Scriptures might be fulfilled which say: "A bone of his shall not be broken." And again another Scripture says: "They shall look on him whom they have pierced."—*John*.

And when evening was now come (it was now as late as five o'clock), because it was the Preparation—that is, a day before a sabbath,—*Mark*—there came a man of Arimathæa named Joseph—*Matthew*—a counsellor of honorable estate—*Mark*—a good man and righteous, for he had not consented to this counsel and deed, who also himself waited for the kingdom of God, a disciple of Jesus secretly, because of the Jews,—*Luke*—and he went boldly to Pilate and asked for the body of Jesus. And Pilate wondered if Jesus was already dead. And calling

to him the centurion, he asked him whether Jesus had been dead any length of time. And when he learned it of the centurion, he granted the corpse to Joseph. Then came to Joseph Nicodemus—he who at first came to Jesus by night—bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus and bound it in a linen cloth, with spices, as is the custom of the Jews to bury. Now in the place in which he was crucified there was a garden, and in the garden a new tomb, wherein no man had ever lain, hewn out of a rock. Then because of the Preparation day of the Jews, for the tomb was near at hand, they laid Jesus in the tomb—*John*—and rolled a great stone against the door of the tomb—*Mark*. And it was a Preparation, and a sabbath was beginning, and the women who had come with Jesus out of Galilee, followed and saw how the body of Jesus was laid away.—*Luke*. Jesus was laid in the tomb at sunset, Wednesday, April 13th, in the commencement of Nisan 21st, the last day of unleavened bread, a great annual sabbath, the last feast of Passover week.

Wednesday evening, April 13th, the commencement of Nisan 21st. And the women who came with Jesus from Galilee beheld the tomb, and saw how the body of Jesus was laid, and they returned into the city (and rested the great annual sabbath, Nisan 21st).—*Luke*.

Thursday morning, April 14th, Nisan 21st. Now

on the morn after the preparation day, the chief priests and the Pharisees were gathered together unto Pilate saying, "We remember that that deceiver said, while he was yet alive, 'After three days I will arise.' Command, therefore, that the tomb be guarded until the third day, lest perchance his disciples come and steal him away, and say unto the people, 'He is risen from the dead,' and the last error be worse than the first." Pilate said, "You have your guard. Go your way and make it as sure as you can." So they went and made the tomb secure, sealing the stone, the guard being with them.—*Matthew*.

Friday, April 15th. And when the sabbath was past (the great annual sabbath, Nisan 21st), Mary Magdalene, and Mary the mother of Salome and James, bought spices that they might come and anoint Jesus.—*Mark*. And the women prepared spices (on Friday) and rested according to the commandment—*Luke*—(rested the weekly sabbath, Saturday, April 16th, Nisan 23d).

The spirit of Jesus was in hades, Acts ii: 31. In Paradise in hades, Luke xxiii: 43. He preached in hades, I Pet. iii: 18-22; iv: 6, 7. "Christ died once for all for sins, the righteous for the unrighteous, that he might bring us to God. Having been put to death in flesh, but alive in spirit, in which, having gone through to them, he preached to the spirits in prison, who formerly had been disobedient in the

days of Noah, when for the last time the long suffering of God waited while an ark was being prepared, in which a few—that is, eight souls—were saved through the flood; the antitype to which transaction baptism now saves us through the resurrection of Jesus Christ, who is on the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him. For unto this end was the good news preached even unto the dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.”

THE RESURRECTION.

Sunset—

Saturday—

April 16th,

The commencement—

Of Nisan 24th,

A First Day of the week.

In the end of the sabbath (the weekly sabbath) as a First Day of the week was commencing, Mary Magdalene and the other Mary, came to see the tomb; and behold there was a great earthquake, and the earth did quake, and the rocks were rent, and the tombs were opened, and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after the resurrection of Jesus, they entered into the holy city and appeared to many; for an angel of the Lord came down and

rolled away the stone and sat upon it. His appearance was as lightning and his raiment as white as snow, and for fear of him the guard became as dead men. Now while the women were going to the tomb, some of the guard went into the city and told unto the chief priests all things that had occurred. And when the chief priests had assembled with the elders of the people, and had taken counsel together, they gave large money to the soldiers saying, "Do you say, 'His disciples came by night and stole Jesus away while we slept.' And if this comes to the ears of the Procurator, we will persuade him and relieve you of anxiety." So the soldiers took the money and did as they had been instructed. And this story has been spread abroad among the Jews until this day.

And the angel spake unto the women. Fear not, for I know that you seek Jesus, who was crucified. He is not here. For he is risen, even as he told you. Come and see where the Lord lay, and go quickly and tell his disciples, "Jesus is risen from the dead, and lo he goes before into Galilee. There shall you see him. Lo I have told you." And the women departed from the tomb with fear and great joy, and ran to carry his disciples word.

First Appearance.

And behold Jesus met them saying, "All hail!" And they came and laid hold of his feet and wor-

shipped him. Then said Jesus unto them, "Fear not. Go tell my brethren that they must depart into Galilee, and there shall they meet me."—*Matthew.*

During the three days that Jesus lay in the tomb, his followers were scattered and in hiding through fear, discouraged and broken-hearted over his death, and the seeming failure of all their great hopes through him. The women returned to the city and began to scatter the news. They had seen Jesus. He had arisen from the dead. Before daylight bands of disciples began to flock to the tomb. John, Luke and Mark each narrate the experience of a band with whom they were probably associated. John's narrative begins before daylight, Luke's with daybreak, Mark's after sunrise. When one remembers the excitement, doubts, fears, exaggerations, that filled the minds of the disciples, the narratives are the earnest stories of eye-witnesses, who tell us what they saw and as it appeared unto them. No special effort at harmonizing their varied narratives is needed.

Before daylight—

Sunday, April 17th,

Nisan 24th.

Second Appearance.

John xx.

"The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchrē. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom

Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, and seeth two angels in white sitting; the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her."

Mark xvi.

"Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went out and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not."

About daybreak.

Luke xxiv.

"Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother of James*, and other *women that were with them*, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at what was come to pass."

About sunrise.

Mark xvi.

"And when the sabbath was past, Mary Magdalene, and Mary the *mother of James*, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid."

Third Appearance—

To Peter.

Some time

During the day—

Sunday, April 17th.

Luke xxiv.

"And they rose up the same hour, and returned to Jerusa-

lem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon."

I Cor. xv.

"And that he was seen of Cephas."

Fourth Appearance.

Sunday evening,

April 17th.

Luke xxiv.

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they

knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon."

Mark xvi.

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them."

Fifth Appearance.

Sunday, April 17th,

In the beginning of Nisan 25th,

Second day of week.

Luke xxiv.

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it* and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all

nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

John xx.

"Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Sixth Appearance.

Sunday, April 24th,

Iyar,

Second day of week.

"And after eight days again his disciples were within, and Thomas with them; *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Seventh Appearance.

Time unknown.

John xxi.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he

himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter, seeing him saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, If

I will that he tarry till I come, what *is that* to thee? follow thou me? Then went this saying abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Eighth Appearance.

Mountain in Galilee.

Matt. xxviii.

"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen."

Ninth Appearance.

I Cor. xv.

"After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

Tenth Appearance.

I Cor. xv.

"After that he was seen of James."

Eleventh Appearance.

Mark xvi.

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went

and told *it* unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Acts i.

Luke xxiv.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them."

"And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Mark xvi.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."

Twelfth Appearance

To Paul:

I Cor. xv:8.

“And last of all he was seen of me also, as of one born out of due time.”

REVIEW AND SUMMARY.

As Matthew and Mark positively declare, Jesus was not arrested before or during the first day of unleavened bread, April 7th, 8th, that year. He ate the Passover Supper, in the large upper room in Jerusalem, in the night that began Nisan 15th and closed April 7th. He and his apostles, in obedience to the law of sabbaths, remained in that house and observed Nisan 15th, "The First Day of Unleavened Bread," a great annual sabbath, which began at sunset, Thursday, April 7th, and closed at sunset, Friday, April 8th. And the weekly sabbath, which began at sunset, Friday, April 8th, and closed at sunset, Saturday, April 9th. During these two days occurred eating the Passover Supper, washing the feet of the apostles, the long discourses of which we have only outlines in John xiii, xiv, xvi, and the prayer of John xvii, talks about betrayal, etc.

Saturday evening, April 9th, in the beginning of an Israelite First Day, Jesus instituted the Lord's Supper. This agrees with the language of Pliny and the action of the church at Troas, who observed the Supper Saturday night. After the Supper, Jesus and his apostles left Jerusalem, crossed the Kedron, and went to the Mount of Olives. Here occurred the talks about swords, purse, wallet,

Jesus warns the apostles that they will desert him, and foretells the denials of Peter. Then they returned to Gethsemane, on the road to Jerusalem, and here occurred hours of talk, prayer and agony. About daylight Sunday morning, April 10th, Nisan 17th, Jesus was arrested in the garden and taken to the palace of the High Priest, and had his examination before Annas, President of the Sanhedrin, who was also called High Priest. During this examination occurred the denials of Peter. The Sanhedrin was convened in the house of Caiaphas, and Jesus had his second examination before Caiaphas, in the afternoon of Sunday, April 10th, followed by the first abuse of Jesus. Caiaphas and the Sanhedrin had pronounced Jesus worthy of death, but sentence could be passed on him only in the council room in the Temple area. Jesus had his first regular trial and was sentenced in the council room, Monday forenoon, April 11th. The altercation with Judas and the disposal of the blood money followed the sentence. Jesus had his fourth trial, his first trial before Pilate, Tuesday afternoon, April 11th. He had his fifth trial, his trial before Herod, in the forenoon of Tuesday, April 12th. This and the abuse of Jesus by Herod, the reconciliation of Herod and Pilate, consumed the forenoon of Tuesday, April 12th. In the afternoon Pilate called together the Sanhedrin, and other accusers of Jesus; and late in the afternoon of Tuesday, April 12th, the sixth

trial of Jesus, his second trial before Pilate in the Pretorium, began, and continued until late in the night. About midnight the Roman guard took Jesus into the guard room and the third abuse of Jesus occurred. Before daylight Wednesday morning, April 15th, Pilate went out of the Pretorium, ascended the tribunal in front of it, on the Pavement, and was about to call Jesus before him to sentence him, when he was warned by his wife. He returned into the Pretorium, had Jesus brought out of the guard room, and Jesus had his seventh and last trial, his third trial before Pilate in the Pretorium. Between six and seven o'clock Wednesday morning, April 13th, Jesus was sentenced by Pilate, seated on the tribunal before the Pretorium. He was put on the cross between nine and ten o'clock. He was taken from the cross at sunset Wednesday, April 13th, as the preparation day for the great annual sabbath, "The Last Day of Unleavened Bread," was closing, and laid in the tomb after sunset Wednesday, April 13th, as a great annual sabbath, "The Last Day of Unleavened Bread," was beginning. He arose from the tomb Saturday evening, April 16th, as the weekly sabbath, Nisan 23d, was closing, and as a First Day of the week, Nisan 24th, was beginning. He lay in the tomb "three nights and three days." He arose "after three days," as he foretold. There was full time for all events connected with his trials and crucifixion,

This arrangement harmonizes the language of the four narratives, and removes all contradictions. It harmonizes with common sense. It takes out of the hands of infidelity a weapon furnished to it for centuries by ignorance of the real teaching of the New Testament and gross perversion of its teaching.

Now will all abandon the monstrosities of popular teaching, cease repetition of hoary falsehoods and present the simple truth of the Bible? Will commentators, theologians, preachers, Sunday-school literature and all, cease to repeat the moss-grown follies of popular teaching and hereafter teach the simple, plain truth of the Bible? Cease to make void God's word by tradition?

NOTES.

The writer would place Matt. xxv: 6-13 after Matt. xix. John in chapter xii. 1, definitely locates it in time at that point.

He would have Matt. xxvi: 69 to 75 after verse 58.

He places xxvii: 2 after verse 10, as it should be placed.

He places Matt. xxvii: 52, 53 in xxviii: 2—after the earthquake in xxviii: 2. The resurrection of the dead was in connection with the resurrection of Christ—who was the first fruits of them that slept—the first fruit from the dead.

A copyist has placed Matt. xxvii: 52, 53 after the wrong earthquake. They should be placed after the earthquake at the resurrection.

He would place Mark xiv: 3-9 at the close of Mark x, for the same reason that he would place Matt. xxvi: 6 to 13 after Matt. xix.

He would place Mark xiv: 66-72 after verse 54 where it belongs in time.

He would place Mark xvi: 9, 10, 11 at the beginning of the chapter to correspond with John xx: 1. John says that the visit of Mary Magdalene to the tomb was made before daylight—while it was still dark. The visit of Mark xvi: 1 was made at sunrise.

He would place Luke xxii: 31 to 34 after verse 39 to agree with Matt. xxvi: 30, 31 and Mark xiv: 26, 27.

He would place John xiii: 36, 37, 38 after John xviii: 1, to harmonize with Matt. xxvi: 30 to 35 and Mark xiv: 26 to 31. It is evident that Luke xxii: 31 to 34 and John xiii: 36 to 38 are misplaced. They are out of all logical connection. Their location in Luke and John contradicts Mark and Matthew.

It has always been assumed that John xviii: 24 is misplaced. If we remember that Annas was often called "high priest" after he had been removed from the office, and that the high priest of verse 19 was Annas and the trial, verses 19 to 23, was the examination before Annas, it will be seen that verse 24 is in its proper place.

He would place John xviii: 25, 26, 27 after verse 18.

Harmonists have had great trouble in trying to harmonize the accounts of the visits to the sepulchre. The tomb was just outside of one of the principal gates of the city on one of the principal roads from the city. The apostles and followers of Jesus were scattered over the city hiding from the hatred of the enemies of Jesus. They were discouraged, broken-hearted and had lost all hope. When rumors of the disappearance of the body of Jesus reached different persons and groups, they

rushed out to the tomb. Many persons and groups of persons, starting from different places at different times, were soon on their way. Some would meet others returning. Some made several visits, no doubt in company with different persons. There was great excitement, great confusion. Some believed Jesus had arisen. Some hoped it was true. Some thought the body had been stolen. It is not to be expected that four witnesses who were in different places, made visits at different times and in company with different persons, should narrate the same events or in the same order. As there was apparent confusion in the occurrence of events, great confusion in accounts of four witnesses who were involved in this confusion is to be expected. But if we will regard the hour with which each witness begins, and remember he tells what he heard or saw as he heard it or saw it, much trouble will be removed and the account can be better understood.

Matthew begins his account with the evening of the sabbath and the beginning of the first day of the week on Saturday evening about sunset, and his account closes before 9 o'clock Saturday evening.

John begins his account with what occurred Sunday morning before daylight, probably between three and four o'clock.

Luke begins his account with what occurred at daylight, probably about five o'clock.

Mark begins his account with what happened

after sunrise, probably between six and seven.

Matthew's account does not interlock with the others. Perhaps the accounts of John, Luke and Mark may, but they begin at different periods. Luke, beginning about two hours after John, and Mark about two hours after Luke.

A proper understanding of the state of affairs when the events occurred and of the condition of the witnesses and of the time with which each begins, will remove the necessity of actual contradictions, though no one can secure demonstrated harmony. No wise person will attempt to demonstrate absolute harmony. It can not be do

The appearances of Jesus mentioned can be classified.

I. His appearance to the Marys soon after his resurrection Saturday evening, as recorded by Matthew.

II. His appearance to Mary Magdalene before daylight Sunday morning, as narrated by John and Mark.

III. His appearance to Peter some time during the day, Sunday, as mentioned by Paul. 1 Cor. xv: 5 and Luke xxiv: 34.

IV. His appearance to Cleopas and his companion at Emmaus, Sunday evening.

V. His appearance to the ten apostles Sunday evening. This was in the beginning of the Israelite second day of the week Nisan 25th.

VI. His appearance to the eleven one week later, Sunday evening, April 24th, in the beginning of an Israelite second day of the week, Iyar 2d.

VII. His appearance to the apostles at the Sea of Tiberias. Date unknown.

VIII. His appearance in the mountain in Galilee to the eleven. Matt. xxviii.

IX. His appearance to the multitude of over 500. 1 Cor. xv: 6.

X. His appearance to James. 1 Cor. xv: 7.

XI. His appearance to the eleven as they sat at meat, Friday, May 27th, in the beginning of Sivan 6th, an Israelite seventh day or sabbath.

XII. His appearance to Paul on his way to Damascus.

His eleventh appearance was followed by his ascension, May 28th, Sivan 6th. This was followed by the descent of the Holy Spirit at Pentecost, May 29th, Sivan 7th, an Israelite first day of the week or the Christian Lord's Day.

CHRONOLOGY OF THE LAST SIXTY DAYS OF THE EARTHLY CAREER OF JESUS OF NAZARETH THE CHRIST.

	CHRISTIAN ERA.			ISRAELITE ERA.		
	A. D. 30.	Day of Month.	Day of Week.	A. M. 4034.	Day of Month.	Day of Week.
	Month.			Month.		
Jesus ate a supper in the house of Simon the leper in Bethany	March	31	Thurs.	Nisan	8	6
Jesus ate his last Passover in a large upper room in Jerusalem.	April	7	Thurs.	"	15	6
Jesus instituted the Lord's Supper in the large upper room in Jerusalem.	"	9	Sat.	"	17	1
Jesus was arrested in Gethsemane. Tried before Annas. Before Caiaphas in palace of High Priest.	"	10	Sun.	"	17	1
Jesus was sentenced by Sanhedrim in Temple; first trial before Pilate in Pretorium.	"	11	Mon.	"	18	2
Jesus tried by Herod. Pilate and Herod reconciled. Jesus has second trial before Pilate	"	12	Tues.	"	19	3
Jesus has third trial before Pilate. Sentenced by Pilate. Is crucified	"	13	Wed.	"	20	4
Jesus dies after three o'clock. Is put into the tomb at sunset	"	13	Wed.	"	21	5
Jesus arose at sunset. Appears to the Marys that visited the tomb at his resurrection	"	16	Sat.	"	24	1
Jesus appears to Mary Magdalene. To Peter. To Cleopas and companion at Emmaus	"	17	Sun.	"	24	1
Jesus appears to the Ten Apostles in the upper room in Jerusalem		17	Sun.	"	25	2
Jesus appears to the Eleven Apostles. Convinces Thomas		24	Sun.	Iyar	2	2
Jesus appears to the Apostles at the Sea of Tiberias						
Jesus appears to James.						
Jesus appears to 500 disciples on a mountain in Galilee.						
Jesus appears to the Eleven in Jerusalem for the last time.	May	27	Fri.	Sivan	5	6
Jesus ascends from Mount of Olives	"	28	Sat.	"	6	7
Apostles return to Jerusalem. A night of prayer. Matthias chosen	"	29	Sun.	"	7	1
Holy Spirit descends on Apostles. Pentecost Day	"	29	Sun.	"	7	1

CHRISTMAS THE CHRISTIAN ERA.

ALL dates in Christendom are based on the assumption that Jesus was born in the year *Anno Mundi 4004*, *Anno Urbis Conditae 754*. All Christendom celebrates December 25th as Christmas, the birthday of Christ. As we have proved that what are called Easter services are wrong in date, we now purpose to prove that all Christmas services are wrong in date, and that our Christian Era is wrong in the year assumed as its commencement. Jesus was born about August 1st, A. M. 3998, A. U. C. 748, or about six years and five months before December 25th, A. M. 4004, A. U. C. 754, the date assumed in our popular chronology.

We shall also prove that there are errors in popular assumptions in regard to: Who were the Magi from the far east? When did they visit Jesus? Where did they visit Jesus? From what place was Jesus taken to Egypt? How old was Jesus when taken to Egypt? In what year was Jesus born? In what month was Jesus born? On what day of the month was Jesus born? We shall endeavor to answer these questions so as to render the history of the first years of the life of Jesus consistent and intelligible, and relieve it of the errors and contradictions involved in traditional assumptions. If we do

this, will all believers of the Bible abandon error and accept truth, and abandon erroneous dates for memorial services?

WHO WERE THE MAGI—THE WISE MEN FROM THE FAR EAST?

Volumes have been written to answer this question. The conjectures have been various, and some of them as fantastic as imagination can fancy. They were from "the far east." "In the east" does not indicate the position of the star, but the residence of those who saw it. It does not mean, "We have seen a star that appeared in the east," but, "We, living in the east, have seen a star." From Matthew ii, we learn in regard to the Magi: I. They lived in the far east. II. They had knowledge of the Messiah, what he was in character. III. That the Messiah was to be an Israelite and a Judahite. IV. That he was to be born king of the Judahites. V. That a star was to be the sign of the birth of this king of the Judahites. None of these facts, that there was to be a Messiah, and the facts in regard to him and his birth, could have been learned in any other way than by revelation.

All, except the fact that a star was to be the sign of the birth of the Messiah, could have been learned from the Israelite Old Testament Scriptures. To have learned these facts, the Magi must have been familiar with the Old Testament, or have had special revelation to themselves, people or ancestors.

To have learned that a star was to be the sign of the birth of the king of the Judahites, they must have had a special revelation, or their people or ancestors must have had one revealing that fact, for it is not hinted in the Old Testament Scriptures. The Magi must have been Israelites to have had, in their age, the ideas they had, and must have been Israelites that had a revelation outside of any revelation recorded in the Old Testament, to have the knowledge in regard to the significance of the star that they possessed.

Jedediah Grant, missionary to the Nestorians, tells us in his book, "The Nestorians, The Ten Lost Tribes of Israel," that the Nestorians have traditions and genealogical records proving that they are descendants of the Israelites carried away into captivity by Shalmaneser, 2 Kings xvii. And that they have records and traditions stating that as Daniel and Ezekiel prophesied among Israelites in the Babylonish captivity, so, there were prophets who prophesied among their ancestors in their exile. About 200 B. C., a prophet foretold the birth of one born king of the Jews, and that a star would be the sign of his birth. When the star appeared, some of these Rabbis, learned men, Magi in Persian parlance, went to Judea and saw the Messiah. This gives a clear rational answer to the question, "Who were the Wise Men?"

WHEN AND WHERE DID THE MAGI VISIT JESUS?

Tradition assumes that they visited Jesus in Bethlehem at his birth, or soon after his birth, while he and his mother were still in the stable where he was born. A more absurd and unscriptural notion can not be imagined. At the time of the birth of Jesus, Israel was tributary to Rome. The representative of Roman authority was Herod the Great, an Edomite. The Israelites were restive under Roman control, and hated intensely Herod, the one who exercised it. They were intensely desiring the advent of the Messiah, whom they expected to restore their freedom and to make them rulers of the world. Herod knew how restive Israel was under Roman control and his authority, and how they hated him, and of their expectation of emancipation through the Messiah when he appeared.

Jesus was born in Bethlehem, renowned as the birth-place of David, Israel's greatest king, and the city of the descendants and relatives of David, a city of several thousand people, within six miles of Jerusalem. There was great and daily intercourse between the two cities. The visit of the shepherds and their remarkable tale, greatly excited all Bethlehem and called great attention to Jesus and his mother. Luke ii: 16-20. Tradition assures us that the Magi, with their great caravan, appeared in Jerusalem at the time of this great excitement in

Bethlehem, within six miles of Jerusalem and with the constant and great intercourse between them. They had a caravan, for travel for safety had to be in caravans. The Magi inquired for him "born king of the Judahites." Herod was alarmed. All his suspicious nature was in a rage of fear.

The rulers, priests and people, eagerly expecting the Messiah, were greatly excited. Herod called together the Sanhedrin, the priests and learned men of the temple, who told him and the Magi that the Messiah must be born in Bethlehem, only six miles away, in sight, almost in hearing, and in constant and great intercourse with Jerusalem. Herod carefully learned from the Magi the time of the appearance of the star—the time of the birth of the dreaded and hated king of the Judahites. Only one thing more was to be learned—the house in Bethlehem in which the child was, which child in Bethlehem was the Messiah. Already all Bethlehem had had their attention called to Mary and Jesus by the visit and story of the shepherds. According to tradition, the Magi went from Jerusalem to Bethlehem, only six miles away, while the city was excited over the visit of the shepherds and their story, and saw Jesus, giving him great gifts. They added to the excitement and directed the attention of all to Mary and Jesus, and Herod did not find out which child in Bethlehem was the center of all this interest and excitement! The Magi and the great

caravan left Bethlehem, within sight and almost within hearing of Herod's palace, and Herod did not know! Israel was full of his spies. Had all this happened in Bethlehem, Herod would have had the child in his clutches in less than 24 hours.

This absurdity is rendered utterly preposterous by what is narrated in Luke ii: 21 to 39. Luke tells us that when Jesus was forty-two days old, he was brought into the temple. It was well known in Jerusalem that Simon claimed to have received a revelation that he should see the Messiah before his death. Anna, the prophetess, was also well known in Jerusalem. Simon, so well known, and whose expectation was well known, and Anna, came into the temple and proclaimed the child to be the Messiah. According to tradition, weeks after the excitement made in Bethlehem by the shepherds, followed immediately by a greater excitement made by the Magi, and without Herod's finding the child he was so eagerly seeking, the child was brought into the temple and Simon and Anna proclaimed him to be the Messiah, the child for which Herod had been seeking for weeks. The concourse in the temple was excited and Jerusalem stirred, and Herod did not find the child for whom he had been seeking for weeks, though the temple was full of his adherents and spies. Can a more preposterous tale be imagined?

The star appeared at the time of the birth of

Jesus. The Magi, in northern Persia, saw it. It would take months for this caravan to reach Jerusalem. Jesus had been presented to the Lord in the temple when seven weeks old, and taken from the temple to Nazareth. Luke ii: 31. Weeks after his departure from the temple to Nazareth, the Magi appeared. They started to Bethlehem. As Bethlehem was only six miles from Jerusalem on the great southern route out of Jerusalem, no guidance was needed to find it. As Jesus was not in Bethlehem, the star appeared to lead the Magi, not to Bethlehem, where Jesus was not, but away from Bethlehem, where Jesus was not, to Nazareth, nearly one hundred miles north of Jerusalem, where Jesus was. It was now in the summer or fall of the year, and Jesus was nearly, if not fully, one year old. The Magi went from Nazareth northeast to Persia, and left Jerusalem one hundred miles to the south. It was probably months before Herod learned that they had gone home without calling on him. Such is the teaching of the New Testament and common sense. The Magi visited Jesus in Nazareth when he was nearly one year old.

FROM WHENCE WAS JESUS TAKEN TO EGYPT?

Tradition assumes that he was taken to Egypt from Bethlehem soon after his birth. What we have just established proves that he was taken to Egypt from Nazareth when he was at least one year old.

WHEN DID HEROD SLAY THE CHILDREN OF BETHLEHEM?

As Nazareth was nearly one hundred miles from Jerusalem, and not much travel between, it may have been months before Herod learned that the Magi had returned home. Jesus was past one year old, Herod knew this, for he had learned from the Magi the time of the appearance of the star, the time of the birth of Jesus. Hence he slew children two years old, and under that age.

IN WHAT YEAR WAS JESUS BORN?

All persons acquainted with ancient history know that each leading nation or people of antiquity had their own method of dating events, and a calendar of their own. For nearly 400 years after Christ, Christians used the calendar of the nation of which each was a part. Between 400 and 500 years after Christ, some Christians began to date events from the ascension of Christ. About 500 years after the birth of Christ, a monk, Dionysius Exiguus—Dionysius the Little—sustained by ecclesiastical authority, established our common Christian Era. From that time Christians have dated events, A. D., *Anno Domini*, "in the year of our Lord," meaning that the event is dated in a year, that is, that number of years from the birth of Christ. A. D. 1901—in 1901st year from the birth of Christ. Dionysius assumed that Jesus was born, December 25th, A. M.,

Anno Mundi 4004, or in the 4004th year from creation, Israelite calendar. Or 754 A. U. C., *Anno Urbis Conditæ*, or in the 754th year after the founding of Rome. It is now certain that he was mistaken in the year, month and day. Matthew tells us that Herod was reigning after Jesus was born, and, as we have seen, he reigned about two years after the birth of Jesus. Josephus tells us that Herod died the last day of March, or first day of April, A. M. 4000; A. U. C. 750. Jesus was born about two years before April 1st, 4000, or in the year A. M. 3998; A. U. C. 748, or more than six years before the date assumed in our Christian Era, according to Josephus and Matthew.

We are told (Luke iii.) that John the Baptist began to preach in the fifteenth year of the reign of Tiberius Cæsar; and that he baptized Jesus in that year, when Jesus was about thirty years old. We know that Augustus Cæsar died August 19th, A. D. 10, A. M. 4014, A. U. C. 764. Tiberius began to reign with Augustus, as Cæsar, in February, A. D. 6, A. M. 4010, A. U. C. 760, three and a half years before the death of Augustus. John began to preach and Jesus was baptized, between February A. D. 24, A. M. 4028, A. U. C. 778, and February A. D. 25, A. M. 4029, A. U. C. 779, in the fifteenth year of the reign of Tiberius Cæsar. Jesus was born thirty years before, or in the year A. M. 3998, A. U. C.

748. Or more than six years before the date assumed in our Christian Era.

Sentius Saturninus, Procurator of Syria, began a census in the spring of A. M. 3998, A. U. C. 748, which Luke tells us was completed some years afterward, by Quirinius. This census led to a revolt, headed by Matthias, in the summer and fall of A. M. 3998, A. U. C. 748, that stopped the census. Luke tells us that Jesus was born in Bethlehem, where Mary and Joseph went to be enrolled in this census. Or he was born in the summer A. M. 3998, A. U. C. 748, or more than six years before the date assumed in our Christian Era.

Herod died in the year A. M. 4000, A. U. C. 750. He had reigned 39 years. He began to reign A. M. 3963, A. U. C. 713. He began to rebuild the temple in the 18th year of his reign, or A. M. 3982, A. U. C. 732. Jesus attended a Passover in his 31st year. At that time the temple had been 46 years in building (John ii.). It was in the spring of A. M. 4029, A. U. C. 779. Jesus was born about 31 years before, or A. M. 3998, A. U. C. 748.

Thus, by comparing Matthew with Josephus, we prove that Jesus was born A. M. 3998, A. U. C. 748. By comparing John and Josephus, we prove that Jesus was born A. M. 3998, A. U. C. 748. By comparing Luke's statement with the census made by Saturninus, we prove that Jesus was born A. M. 3998, A. U. C. 748. By comparing Luke's state-

ment about the census with the rebellion of Matthias we prove that Jesus was born A. M. 3998., A. U. C. 748. By comparing Luke with Roman history we learn that Jesus was born A. M. 3998, A. U. C. 748. Three of these data are as definite as any in the New Testament. The others are nearly as definite. The harmony of all proves that Jesus was born A. M. 3998, A. U. C. 748, or more than six years before the date assumed in our Christian Era.

While it may be hopeless to expect to change our calendar, all should know the truth, and it should be carefully and constantly taught in our Sunday-school literature. We should cease teaching what is known to be erroneous.

IN WHAT MONTH WAS JESUS BORN?

Jesus was born 30 years before the 15th year of the reign of Tiberius Cæsar (Luke iii: 1 and 23), 30 years before A. D. 24, A. M. 4028, A. U. C. 778 or in A. M. 3998, A. U. C. 748. Zacharias, the father of John the Baptist, officiated in the temple in the course of Abijah. Luke i: 5. From Israelite records we learn that the course of Abijah officiated in the temple twice during each year: the last week of April and the first week in May, the last week in October and the first week in November. The conception of John was in May or November. Luke i: 23, 24. The conception of Jesus was in November or May. Luke i: 36. The birth of John was in

February or November. The birth of Jesus was in August or February. There are three possible dates for the birth of Jesus: February A. M. 3998, A. U. C. 748; August A. M. 3998, A. U. C. 748; February A. M. 3999, A. U. C. 749. The fact that shepherds were in the field with their flocks the night that Jesus was born, on the plateau of Bethlehem, utterly excludes the thought that Jesus was born in February. The idea that shepherds were in the field with their flocks, on the plateau of Bethlehem, 3,000 feet above the sea, during the months of December, January, February, is preposterously absurd. This fact fixes the date of the birth of Jesus in the latter part of July, or in the first part of August, A. M. 3998, A. U. C. 748. The nearest approximation to the real date is August 1st, A. M. 3998, A. U. C. 748. Or about six years and five months before the date assumed in our Christian Era.

This sets to one side the Christmas of the Roman Catholic and the Greek Catholic Churches, and of all other Churches that have copied that festival after them. It was borrowed from Paganism, and foisted into Christianity in violation of common sense, and the plain teaching of the New Testament, when a corrupted Christianity, corrupted by being a state religion, was endeavoring to conciliate and win pagans, by converting Christianity to Paganism, instead of converting pagans to Christianity.

Christmas week, with its mummeries and revelries, is merely the Roman Saturnalia foisted into a corrupt Christianity. All who follow the Bible, rather than tradition, should abandon this pagan interloper and accept the teaching of the New Testament, that Jesus was born in the summer about August 1st. It is time that Christmas and its mummeries were abandoned in our Sunday-school Lessons and Exercises, by all who pretend to be Protestants, who pretend to follow Bible teaching. If an attempt is made to realize a natural and proper desire to commemorate the birthday of Jesus, with an anniversary, an observance of the first day of August would be the nearest approximation that can be made to it, discarding the revelry and mummeries of Christmas and Christmas week, much of which is out of taste and inappropriate to an anniversary of the birth of Christ. The first day of August could be observed in a truly scriptural religious manner, in purely religious services and worship. The writer has now done his work in setting to one side the errors of tradition in regard to events connected with the birth of Christ, the date of his birth and the date of events connected with it. He leaves the result with lovers of the word of God.

A CORRECT CHRONOLOGY OF THE LIFE OF JESUS THE CHRIST.

Herod the Great began to reign—

A. M. 3963—

A. U. C. 713—

B. A. D. 41.

Herod began building the temple—

A. M. 3982—

A. U. C. 732—

B. A. D. 22.

John ii: 20.

Course of Abijah served in the temple—

April, May—

A. M. 3997—

A. U. C. 747—

B. A. D. 7 years, 7 months.

Luke i: 5.

Conception of John the Baptist—

May—

A. M. 3997—

A. U. C. 747—

B. A. D. 7 years, 7 months.

Luke i: 24.

Conception of Jesus—

December—

A. M. 3997—

A. U. C. 747—

B. A. D. 7 years.

Luke i: 36.

Birth of John the Baptist—

February 3998—

A. U. C. 748—

B. A. D. 6 years, 9 months.

Luke i: 27.

Census began by Saturninus—

Spring—

A. M. 3998—

A. U. C. 748—

B. A. D. 6 years, 6 months.

Census causes revolt of Matthias—

A. M. 3998—

A. U. C. 748.

Jesus born about—

August 1st—

A. M. 3998—

A. U. C. 748—

B. A. D. 6 years, 5 months.

Varus succeeds Saturninus—

August—

A. M. 3998—

A. U. C. 748—

B. A. D. 6 years.

Jesus presented in temple—

October—

A. M. 3998—

A. U. C. 748—

B. A. D. 6 years, 2 months.

Luke ii: 22.

Jesus is taken to Nazareth—

October—

A. M. 3998—

A. U. C. 748—

B. A. D. 6 years, 2 months.

Luke ii: 39.

Magi visit Jerusalem—

Matt. ii: 1—

Start for Bethlehem—

Matt. ii: 9—

Are led to Nazareth—

Matt. ii: 9—

Visit Jesus in Nazareth—

Return home—

Spring or summer—

A. M. 3999—

A. U. C. 749—

B. A. D. 5 years.

Matt. ii: 12.

Jesus is taken—

From Nazareth to Egypt—

Summer or fall—

A. M. 3999—

A. U. C. 749—

B. A. D. 5 years.

Matt. ii: 14.

Herod slays children of Bethlehem—

Fall A. M. 3999—

A. U. C. 749—

Or winter 4000—

A. U. C. 750—

B. A. D. 4 years.

Matt. ii: 16.

Herod the Great dies—

April 1st—

A. M. 4000—

A. U. C. 750—

B. A. D. 4 years.

Matt. ii: 19.

Archelaus succeeds Herod—

Summer—

A. M. 4000—

A. U. C. 750—

B. A. D. 3 years, 6 months.

Matt. ii: 21.

Jesus brought back to Judea—

Fall—

A. M. 4000—

A. U. C. 750—

B. A. D. 3 years, 3 months.

Matt. ii: 21.

Jesus taken to Nazareth—

Fall or winter—

A. M. 4000—

A. U. C. 750—

B. A. D. 3 years.

Matt. ii: 23.

Archelaus banished—

A. M. 4010—

A. U. C. 760—

A. D. 6.

Quirinius completes census—

(Begun by Saturninus)—

A. M. 4011—

A. U. C. 761—

A. D. 7.

Luke ii: 1.

Jesus visits Jerusalem—

At Passover—

Spring—

A. M. 4011—

A. U. C. 761—

A. D. 7—

Luke ii: 42.

Tiberius begins to reign—

As Cæsar—

February—

A. M. 4010—

A. U. C. 760—

A. D. 6.

John the Baptist began to preach—

Spring—

A. M. 4028—

A. U. C. 778—

A. D. 24.
Luke iii: 1.

Jesus is baptized—
August—

A. M. 4028—
A. U. C. 778—
A. D. 24.
Luke iii: 21.

Jesus tempted in wilderness—

Forty days—
August, September—
A. M. 4028—
A. U. C. 778—
A. D. 24.
Luke iv: 1.

Jesus began his ministry—

Chose some of the apostles—
September, October—
A. M. 4028—
A. U. C. 778—
A. D. 24.
John i.

Jesus begins preaching—

Spring—
A. M. 4029—
A. U. C. 779—
A. D. 25.

Matt. iv.

Jesus eats last Passover—

Thursday—
April 7th—

A. M. 4034—

A. U. C. 784—

A. D. 30.

Jesus is arrested—

Sunday, April 10th—

A. M. 4034—

A. U. C. 784—

A. D. 30.

Jesus is crucified—

Wednesday, April 13th—

A. M. 4034—

A. U. C. 784—

A. D. 30.

Jesus arose from the dead—

At sunset—

Saturday, April 16th—

A. M. 4034—

A. U. C. 784—

A. D. 30.

Jesus ascended—

Saturday, May 28th—

A. M. 4034—

A. U. C. 784—

A. D. 30.

Holy Spirit descended in the baptism—

On last Pentecost—

Sunday, May 29th—

A. M. 4034—

A. U. C. 784—

A. D. 30.

Acts ii.

CHRONOLOGY OF THE LIFE OF JESUS OF NAZARETH THE CHRIST.

	Month.	A.M.	B.A.D.	B.B.C.	Mos.	Scripture Reference.
Herod the Great began to reign		3963	41	35		
Began to build the Temple		3982	22	16		John ii:20
Angel appeared to Zacharias in the Temple	Apr. or May	3997	6 yrs. 8m.		16	Luke i:5
Course of Abia ceased service in Temple.						
Conception of John	May	3997	6 yrs. 7m.		15	Luke i:24
Angel Gabriel visits Mary. Conception of Jesus	Dec.	3997	6 yrs. 1m.		9	Luke i:36
Birth of John the Baptist	Feb.	3998	5 yrs. 10m.		3	Luke i:57
Census begun by Sentius Saturninus	Spring	3998	5 yrs. 9m.		2	
Varus succeeds Saturninus as Procurator of Syria	Aug.	3998	5 yrs. 5m.	B.C.		
Birth of Jesus the Christ	Aug.	3998	5 yrs. 5m.			Luke ii:2
Census causes revolt of Mathias	Fall	3998	5 yrs.			
Jesus presented in Temple Taken to Nazareth	Oct.	3998	5 yrs. 2m.		6 wks.	Luke ii:20-39
Magi visit Jerusalem. Start for Bethlehem. Are led by star to Nazareth	Spring	3999	4 yrs. 9m.		7m.	Matt. ii
Jesus taken to Egypt	Sum.	3999	4 yrs. 9m.	1		Matt. ii
Herod slays children in Bethlehem	Fall	3999	4 yrs.	1	3	Matt. ii
Herod the Great dies	April	4000	3 yrs. 10m.	1	7	Matt. ii
Archelaus succeeds Herod	Sum.	4000	3 yrs. 6m.	2		Matt. ii
Jesus brought back from Egypt to Nazareth	Fall	4000	3 yrs. 3m.	2	3	Matt. ii
Archelaus is banished. Quirinius completes census begun by Saturninus		4010	A.D. 6	11		
		4011	7	12		
Tiberius begins to reign as Cesar	Feb.	4011	7	12	9m.	Luke ii
Jesus visits Jerusalem at Passover	April	4014	10	14	6	
John the Baptist begins to preach. Baptizes Jesus	Aug.	4028	24	30		Luke iii:1-23
Jesus is tempted in wilderness. Begins his ministry	Fall	4028	24	30	3	Lk. iv: Jno. i:35
Jesus begins his active ministry. Begins to preach	Spring	4029	25	30	9	John ii:13
Jesus eats his last Passover	April 7	4034	30	37	8	Matt. xxvi:20
Jesus was arrested	" 10	"	"	"	"	Matt. xxvi:47
Jesus was crucified	" 13	"	"	"	"	Matt. xxvii:33
Jesus was put into the tomb at sunset	" 13	"	"	"	"	Luke xxiii:55
Jesus arose from tomb at sunset	" 16	"	"	"	"	Matt. xxviii:1
Jesus ascended from Mount of Olives	May 28	"	"	"	10	Acts ii:9

EXPLANATION. B. A. D.—Before Commencement of Accepted Christian Era.
B. B. C.—Before Birth of Christ.

LET US HEAR THE CONCLUSION OF THE WHOLE MATTER.

THE writer hopes that he has accomplished this much: He has relieved the history of Jesus of errors and absurdities that have made it the target of infidel attacks. Infidels assert that the history of Jesus is involved in obscurity; that we can not tell when Jesus was born, nor the time of the few events connected with his birth. We have proved by five facts—three of which are clearly historic in date, the others nearly so—that Jesus was born in A. M. 3998, A. U. C. 748. We have proved that he was born about the first of August. We have explained who the Magi were, and have made plain the time and place of their visit to Jesus. We have established the time of the baptism of Jesus, when he began his ministry, and the duration of his ministry, five years and ten months. We have so demonstrated the time of the arrest, the trials, the crucifixion and the resurrection of Jesus, as to remove the insuperable objections that have been urged against the interpretation of the history by popular tradition. The objection that the history is a tissue of absurdities, impossibilities and contradictions has been set to one side. We have determined, in a rational, logical arrangement, the time

of every event, from eating the Passover until his appearance to the eleven, when he convinced Thomas. We have determined the date of his ascension, and of Pentecost. And above all we have removed out of the way of believers of the Bible the stumbling-stones placed in their way by tradition, stumbling-stones never before removed. The predictions of Jesus in regard to the time he would lie in the tomb have been vindicated.

We have proved that there was ample time for every event connected with the arrest, the trials and the crucifixion. That John does not contradict the statements of the others, and his own statement, when he declares that the Jews ate a Passover feast after the crucifixion of Jesus. That Mark and John do not contradict each other when John says Jesus was sentenced about the sixth hour, Roman time, and Mark says Jesus was crucified about the third hour, Israelite time. That Luke does not contradict himself when he says the great annual sabbath, Nisan 21st, was beginning when Jesus was put into the tomb, and that the women purchased spices Friday, Nisan 22d, and rested the weekly sabbath, Nisan 23d. Nor does he contradict Mark when Mark says that after the annual sabbath, Nisan 21st, the women purchased spices. We have given a rational explanation of the mornings mentioned in accounts of the arrest and trials of Jesus, and the different series of events mentioned in them, by

showing that they are different mornings, and not one morning, as tradition assumes. And above all we have set to one side the unanswerable objection to the colossal absurdity of tradition, that the arrest, the seven different trials of Jesus before three different national tribunals in four different places, the seven marches, the three series of mockery and insult, the altercation with Judas, the disposal of the blood money, the reconciliation of Herod and Pilate, the assembling of courts and the accusers of Jesus in the seven trials—in all about thirty distinct and necessarily consecutive series of events—could have transpired in less than six hours, giving less than ten minutes to each series, seven of which were long trials before three different tribunals, in four different places. How in the name of common sense did such an idea ever originate? How did it ever obtain credence by persons of sense?

We have removed all supposed contradiction between Matthew's account of the resurrection and of the appearance to the Marys Saturday evening and the account the others give of his appearances to his apostles on Lord's Day. The history has been made reasonable and consistent, with ample time for all events. With the writer it has been a question of belief or disbelief. If the traditional absurdities and contradictions be the teaching of the Bible, he has no use for the Bible. The writer is aware that this book plays havoc with the dates

assumed for the festivals of ecclesiastical tradition: Christmas, Good Friday, Easter Sunday, St. John's Day, John the Baptist's Day, and nearly all holy days of tradition. As nearly all were borrowed from paganism and observed on the days on which paganism observed idolatrous rites, and observed with the same rites as paganism observed on such days, and in flat contradiction of the New Testament, all believers of the Bible should at once abandon them. Our Sunday-school literature should at once discard their pagan solecisms and anachronisms and their pagan mummeries.

As we know that Jesus was born about August 1st, and that he was crucified April 13th, and arose April 16th, and ascended May 28th, we might observe these calendar days with simple, appropriate New Testament services and observances. In this way we can cut loose from paganism, borrowed from Catholicism, and return to the simple Christianity of the New Testament. Unless his positions are proved to be incorrect, in the interest of truth, religion and scriptural teaching the writer demands that what he has proved to be unscriptural and untrue be discarded by all believers of the Bible. Let our Sunday-school literature discard error and accept truth.

THE GENEALOGIES OF JESUS OF NAZARETH.

It is assumed by skeptics that there are irreconcilable contradictions between the genealogy of Jesus given by Matthew, and the genealogy given by Luke. It is not the work of believers of the Bible to prove a negative, to prove that there is and there can be no contradiction. Skepticism must prove that there is a contradiction. The accused does not have to prove that he is *not* guilty. His accusers must prove the charge that he is guilty. If believers of the Bible suggest a reasonable explanation, they do all that reason requires of them. If there were laid before the skeptic two railroad time tables, each claiming to give the places that a train passes through in going from San Francisco to New York, and the skeptic were to assert that the two tables contradicted each other in stating the places a train would pass through from San Francisco to New York, because, except in three names, each gave a list entirely different from the other, he would be answered by the statement that there were two different routes that touched each other only in San Francisco, the starting point, New York the terminus, and in three intermediate points. So the skeptic is answered by the suggestion that Matthew

and Luke give two different lines of genealogy that coincide only in Jesus, in Abraham, and in three intermediate names.

Certain facts need to be understood in regard to genealogical lists. *Son* does not always mean one begotten by the one called *father*. Often it merely means a descendant, as where all Israelites are called *sons, children*, of Abraham. Often it means an adopted son, especially in the case of a man who, having no sons, adopts a son-in-law as the one through whom his family name is to be perpetuated. In that case the name of the father-in-law was assumed, and the son-in-law was enrolled in the genealogical list, just as a begotten son would have been. Often his name was dropped out of the genealogical list of the father who begot him.

Very rarely did a long genealogical list mention the name of every generation. The names of unimportant persons were omitted, and only important names given. Yet in such abbreviated lists, each one was called the *son* of the one whose name preceded his name. For these reasons, when several persons made out tables of genealogy, abstracts of genealogy of the same persons, no two tables would agree in all names inserted. Often names were arranged in sets of three, of seven, of fourteen; and names between prominent persons were omitted until the names were reduced to the number in the set. Matthew's genealogy is arranged in the sets of

fourteen names in a set. A noted instance of such reduction of names is the genealogies of the Israelites in Egypt. They are reduced, in most cases, to three generations. In Numbers three generations are placed between Ephraim and Joshua. In 1 Chron. vii: 20-27, *ten* generations are named between Ephraim and Joshua. Since Jehovah declared to Abraham (Gen. xv: 13), quoted by the inspired Stephen (Acts vii: 6), that the Israelites should be oppressed in Egypt 400 years, and as we know, from the positive unequivocal statement in Exodus xii:40, 41, that the time from the entrance of Jacob and his descendants into Egypt, until they crossed the Red Sea, "was 430 years to a day," we know that the list in 1 Chron. vii: 20-27 is correct, and the other lists, with only three names, are abbreviated lists.

The Israelites' genealogies were the title deeds to the homesteads, for each possessor proved his right to it by tracing his genealogy back to the one to whom Joshua gave it. Genealogies were legal documents, abstracts of title to homesteads. When many centuries, many generations, had elapsed, since Joshua divided the land, the abstracts were abbreviated, as abstracts of title are now abbreviated, in tracing English farms back to the Domesday Book. Or as abstracts of genealogy are abbreviated, in tracing a family back to the person that founded the family in the days of Saxon or Norman kings. And

as abbreviated English abstracts varied in the names omitted and inserted, as the judgment of those making the abstract of genealogy, or abstract of title, varied, so abbreviated abstracts of genealogy varied, in Israelite records, with the judgment of persons making the abstract. The issue in a trial in England would not be, "does the abstract of genealogy or of title contain every name, or harmonize in every particular with another list; but is it a properly authenticated document? has it the authority of courts? the sanction of proper authorities in such matters?" So in regard to Israelite abstracts of genealogy, such as those given by Matthew and Luke, the issue with those to whom they wrote was not, do they contain every name between Christ and the one with which each begins? or do they harmonize in every name? But, is each a properly authenticated legal document, authenticated, sanctioned by proper authority in such matter? Neither list is the work of inspiration. No more than the quotations from any source. The object of each was to convince those to whom the book was written that Jesus was a descendant of David. Matthew, writing to Israelites, traces the genealogy of Jesus through Joseph, his step-father, his legal father who had adopted Jesus as his son and oldest child. The object of Luke, who was writing to Gentiles or Hebrews among Gentiles, with Gentile customs, was to convince them that Jesus was a descendant

of David, by blood descent. This he does by tracing the descent of Jesus through his mother Mary. As male names and representatives alone were given in such lists, he uses the name of Joseph, the husband of Mary, as son-in-law of Heli and legal son and heir of Heli, by adoption. Matthew traces the legal descent of Jesus through Joseph, his father by adoption. Luke traces the legal descent of Joseph through his father-in-law, and in that way the blood descent of Jesus from David. All accounts agree that Jesus was begotten by the Holy Spirit—created in Mary by the Holy Spirit. One gives his legal descent, the other his blood descent, in which the name of Joseph, the son-in-law of Heli, is used instead of Mary his daughter. Both appealed to legal documents accepted as authority by the parties they were addressing—documents that would accomplish their purpose.

The entire matter can be illustrated by a fact in the English peerage. An English peer married a wife who had an estate and a title that descended to her children. They had one son who was heir to both titles and both estates, the title and estate of his father and the title and estate of his mother. The husband died and the widow married another peer, who had in his own right a title and an estate. There were no children by this marriage, and the step-father adopted as heir to his estate and title, his step-son. Afterwards a writer in the country where

the estate of his natural father lay, in tracing his ancestry traced it back from the one who begot him. Another, in another country where his mother's estate lay, in tracing his ancestry traced it back from his mother who bore him. A third in the country where his step-father's estate lay, in tracing his ancestry traced it back through his step-father, his legal father by adoption. It was found that by intermarriage these three different genealogical lists interlocked at certain points. All can see that there would be, in such a case, no contradiction, and that all these lists were true. In like manner the three genealogies of Jesus were true. His human nature was created in Mary by the Holy Spirit. His genealogy, as traced by Matthew, through Joseph as his legal father, following Joseph's natural descent, is correct. His genealogy, as traced by Luke, through his mother. Luke, using the name of Joseph, a male, the adopted son of Heli, instead of that of Mary, the daughter of Heli, is also correct. Neither genealogy was written by inspiration. Both were copied from legal documents that the persons each writer addressed accepted as sanctioned by proper authority in such matters. And each writer copied the table that would accomplish his purpose with those he addressed, just as each writer in the instance cited from English peerage, and the list that accomplished his purpose. The writer never could see any weight in this infidel objection,

and it is to the credit of skepticism that it is not often mentioned now. It should be discarded for its weakness.

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